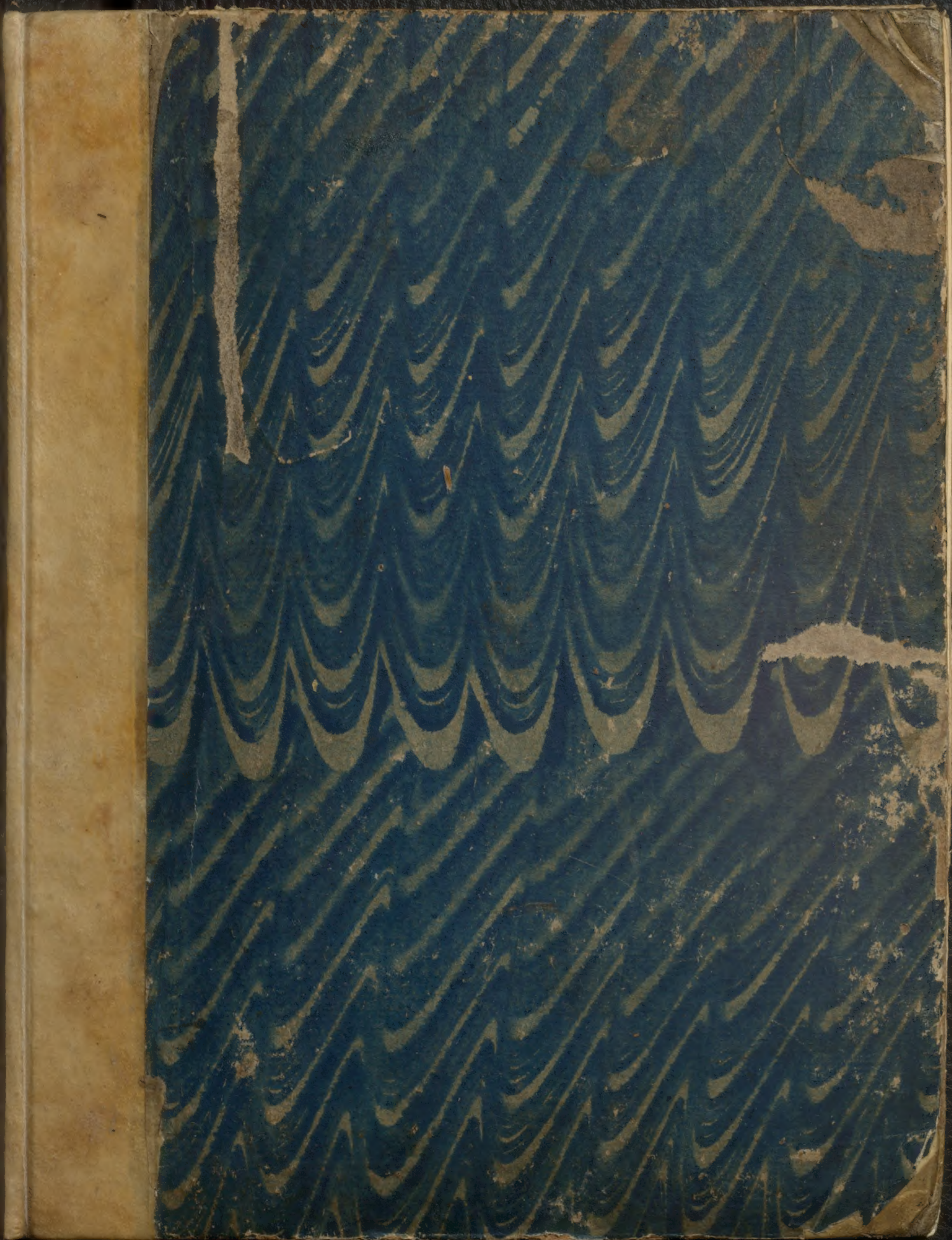




~~LL. 2. 13.~~

NA 3

TURNER (WILLIAM) -1568.

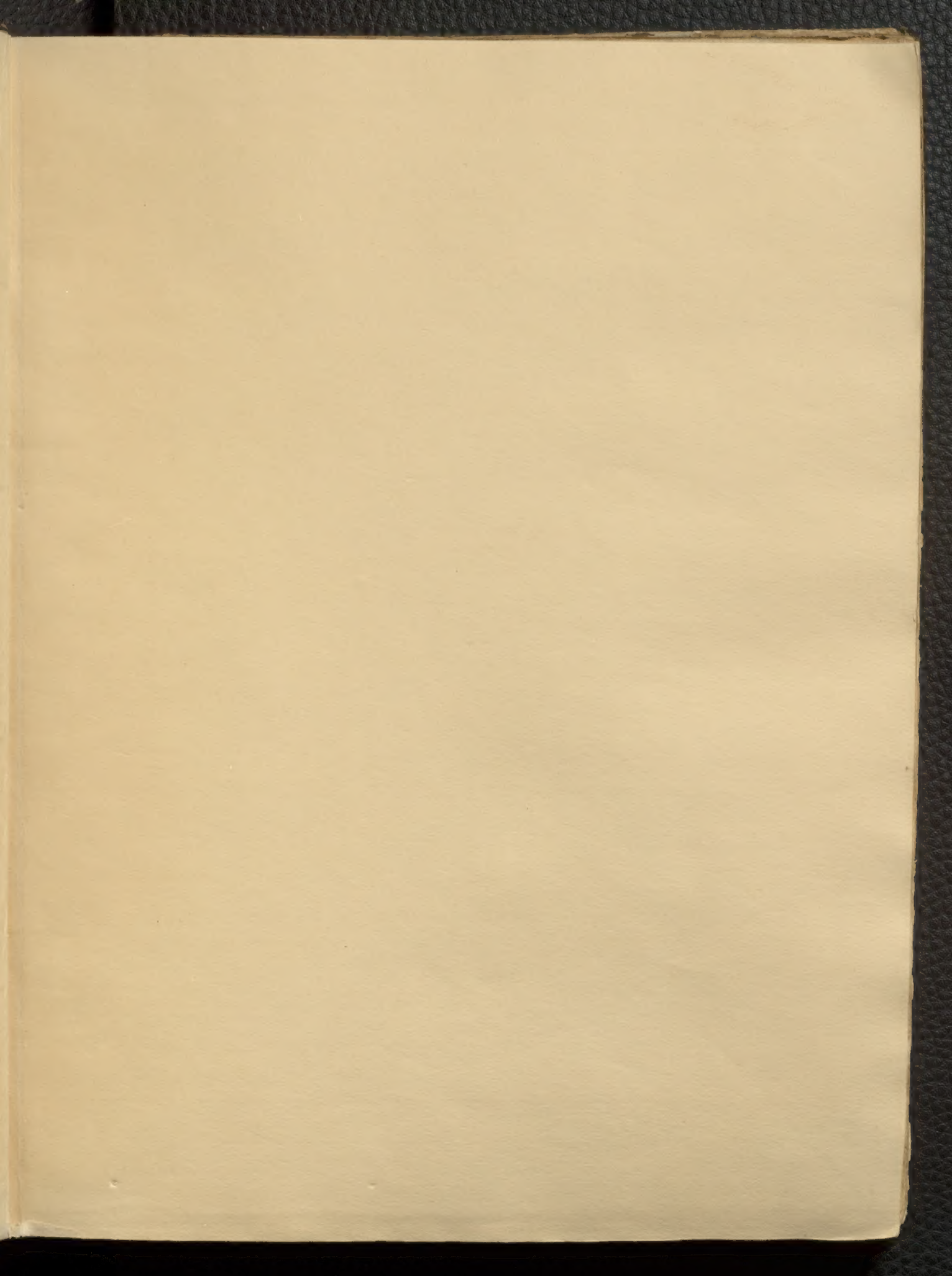
7630. In English &c., on paper : written in the
18th cent. : 10 x 7 $\frac{1}{4}$ in., viii + 110 pages.

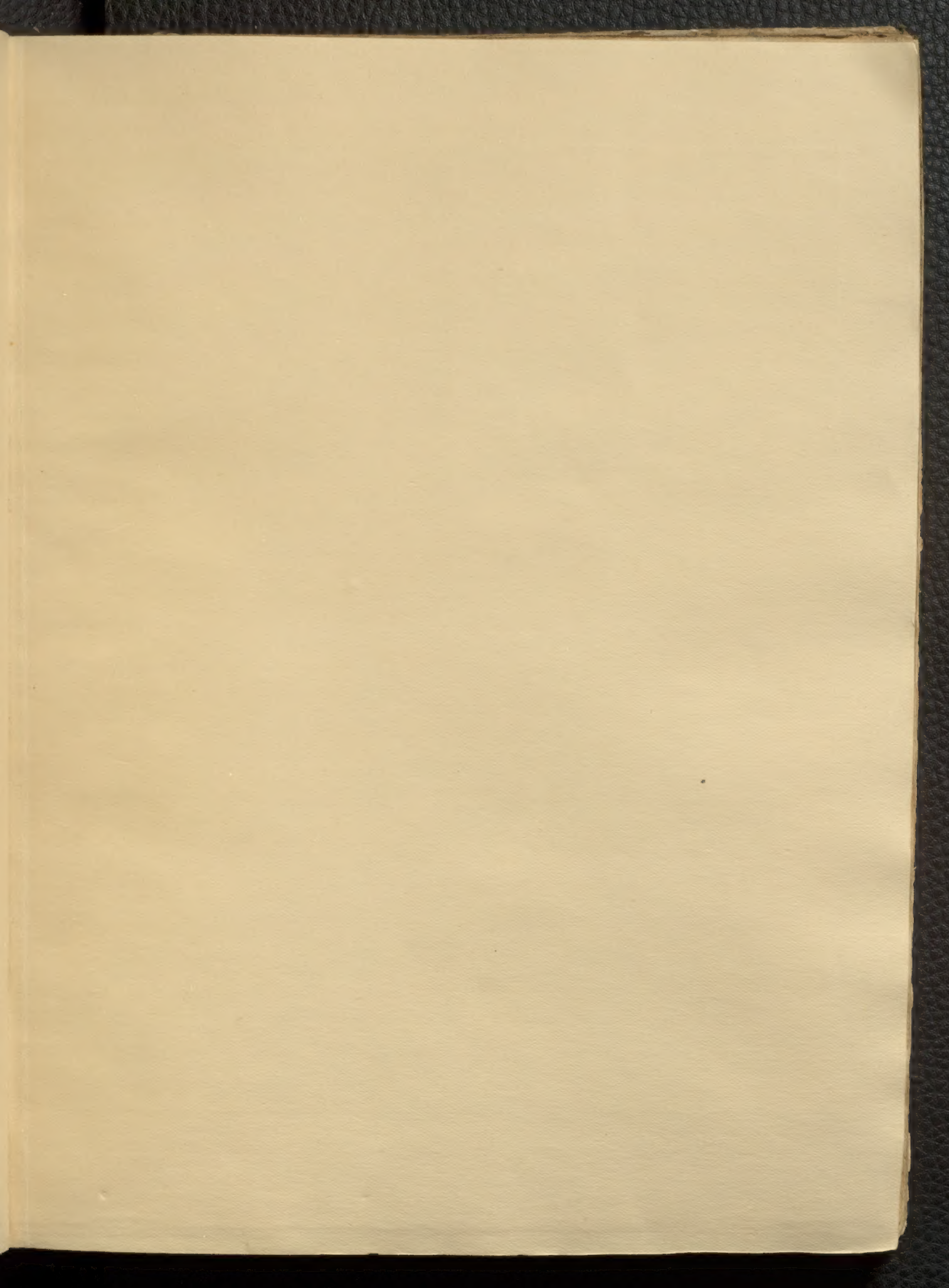
'A Booke of the Natures and Properties,
as well of the Bathes in England, as of other
Bathes in Germany & Italy ; very necessary
for all seik persones, that cannot be healed
without the helpe of natural Bathes ;
gathered by William Turner Doctor of
Physik. Imprinted at Collen, by Arnold
Birckman... 1562.' Copied from the printed
ed. (cf. no. 4134) ; with a Latin note on
Turner, a list of 17 of his works, and a
description of the Herbal, no. 4134.

Bought from E. Williams, Hove, 7 Apr., 1919.

7630

FROM
THE LIBRARY
OF
SIR WILLIAM OSLER, BART.
OXFORD





Report from E. Williams 37 Newtown Road: Hove.

22. III. 19

1.) William Turner "doctor of Physick": "Bookes of the natures and properties of the

"Bathes in England." 1562.

MS.

11

2.) John de Witt 1820 "The Art of the Gun" 1820

5

Report from E. Williams 37 Newtown Road: Hove.

22. III. 19

1.) William Turner "doctor of Physick": "Bookes of the natures and properties of the

"Bathes in England." 1562.

✓ Above is an 18th. century ^{MS.} transcript of Turner's work, clearly written in a 4 to.

vol. Query if it differs from the printed copy, as at the foot of page 2

the transcriber writes: — "The above was recovered from the left hand page by

"holding the Book against a looking glass and looking over it."

12/6

2.) Curious old letter, dated 1706, signed "St. Smith" giving various

popular remedies.

2/=

3.) Legal receipt, dated 1650, signed by "Edmund Smith, doctor of Physicke."

1/6



A. Beeke of the Natures and
Properties, as well of the Bathes in England, as of
other Bathes in Germany & Italy, very necessary for
all sick persons, that cannot be healed without the
helps of natural Bathes; gathered by
William Turner Doctor
of Physick.

Imprinted at Colen by Arnold. Birchman;
In the yeare of our Lord,
M. D. LXII.

Viii (alt.)

From a ...
...
...
...
...
...
...
...
...
...

To the Right Honourable Edward Earle of
Westford Lord Beauchamp.

After that I had been in Italy and Germany and had
seen their diverse natural Bathes and was called by your
father's grace at that time the Duke of Somerset and
Protector of the Newborn King Edward the sixth our most Chri-
stiane Lord and Governor into England to his will and after
that I had tell that there was a natural bath within
your father's Dukedome: I ceased not untill I got licence
to ad to certaine Bathes, whiche done: I learned certaine dis-
eased persones with me with whom I staid as long as I
could and tryed for the shortness of the time for I had very
short tyme wanted me the nature and workinge of it.

And after beinge deane of Wells (which place is not far
from Bath) havinge liberty to tary ther as long as I wish
I tried the same Bathes a little further and found it by
experience that they were a very excellent remedy but un-
worthely esteemed and judged of al men and namely of such
who have more plenty of other treasure but not to be com-
pared with the gracious gifts of God. But after that for
the safeguard of my life I was compelled now of late in
my age to fly into high Almanie (occupying the office of
Physician there) was with diverse seik folke in the baths
of Germany where as I trust I learned something beynde it.

that I knew before which knowledge although the ex-
treme malignancy and illiberality of some that had most in
the time of my banishment and the ungentle handling of ^{me}
of some since my returning into England hath very little
~~left~~ deserved to have either in part or in whole. yet for theyr sake
that are honest and sincere I have written a small treatise
of the Bathes or Bathes ^{there} in England and also because every
Land bringeth forth every thing and
the bathes of England cannot help all the diseased as cer-
tain bathes of Germany and Italy can help for there is se-
veral diseases and hardly curable in England either by
Medicine or bathes that we have here. I have gathered out
of diverse learned menes workes the nature and workinge
of divers of the most hot and strong workinge bathes wh.
are to be found other in Italy or Germany. that such
men as have money to bear thes costs may find remedy
for theyr diseases there. This small work I give and
dedicate unto your Lordship as a token of the good wyl.
that I have unto you and to your fatherly house hold
and family. If I shall perceive that this pore

W. The above was recovered from the left hand page
by holding the book against a looking glass, and looking
over it.

3

The Names of the Learned Men which write that the bibles
have the vertues and properties which hereafter in this
Booke I aive unto them

Actius a Grecian
Aleardus an Italian
Antonius Tumanellus an Italian
Antonius Guainerius an Italian
Avicenna an Arabian
Bartholomeus de Montagnana an Italian
Bartholomeus a Clinol an Italian
Baverius an Italian
Conradus Gesnerus a Germane
Galenus a Grecian
Gentilis de Fulgineo an Italian
Georgius Agricola a Germane
Joannes de Dondis an Italian
Joannes Briander a Germane
Joannes Folzius a Germane
Leonardus Fuchsius a Germane
Mengus an Italian
Michael Savonorella an Italian
Nicolaus Mäsa an Italian
Paulus Agineta a Grecian
Petrus de Tufsignano an Italian

Sebastianus Munsterus a Germane
Theophrastus Paracelsus a Germane
Ugo Senensis an Italian
Agulinus an Italian

The names of the Baths and places where they be
where is mention made in this Booke

Of the bath of Baeth in the Countre of Summersetshire
Of Embs bath in Germany in the Bishoprick of Trier
Of Wisbath in the Counte of the Earle of Hallow in
Germany

Of the bath of Baden in the Marquidom of Baden in
high Germany

Of the Wild bath in the Dukedom of Wittenberg

Of the bath called Baden in Switzerland

Of Peppers bath in Rhedia in the Bishoprick of Cur

Of the Apon bath in Italy

Of the Chalderan bath in Italy in the Lordship of
Verona

Of the Porret bath in Italy in the Lordship of
Bonony

The names of the sicknesses which may be healed by
these Bathes

The casting of Children out before the due tyme appointed
by nature

The stoppage of the longer and shortnes of breath when
a man can not take breath except he sit right up

The hardness and binding of the belly when as a man
cannot go to the Stool without Physicke

The Paraly when as a man is quite numb all the partes
of his body and hath neither moving nor feeling

Impostumes and gatherings of humours together with
swellings

The running gout which runneth from one joynte to another

The deafnes or dulnes of hearing

The windines or ringing or tinginge of the eares

The Bruising that cometh by falling or beating

The Stone in the Kidney

The Stone in the bladder

Hard lumps and swellings

The Cancer

The head ache of a cold cause

The head ache of a hot cause

The Rheum or poyse or Catar

The stoppage of the Urine with evill humours

Scars and foule markes of sores & wounds

The Colike

The falling Sickness

Cramps and drawings together brawnes and synewes
or stretching forth to much of the same

The trembling of the hart

The foulness of the skin and scurviner

The puffing up of the Leager with wind

The hardness of any place in the bodye

The often and to much makinge of water called Diabetes

The Cancker of the hole bodye

Ulcers after the matter is made ripe and digested

Terrian aquer. Quartane aquer.

Fistules or hollow or false under crepine sores.

All kindes of ischures or fluxes.

The sticking of yron in a bone or in the flesh.

Breaking or bursting of bones.

Members that are made numb with cold.

The knobbes and hard lumps that are made by the
French pox.

The lowness and watering of the gummes.

The emrodes and pytes.

The mygram or hedeack in the one halfe of the hede.

The diseases of the liver.

Bursting or breking.

The bettel dropsey in the stomach.

The general dropsey throu all the body, rynnynge betweene the fell and the fleshe.

The jaundew or queasought.

The coulde and stopping of the liver.

The sciatica or hanchewit.

The Lepre upon the skin.

The hardnes of the mylt or the cake in the left side.

Wormes in the belly.

Members that are num and fele not.

The madnes called melancholia.

The rustynge of the memory or forgetfulness.

The stopping of womens courses.

The morpheu both wythe and black.

The diseases of the nose thuttes.

The stiffness of the synew.

The to much moistnes of the synew.

The shrivakynge of the synew.

The discharge of the eyes.

The burning of the eyes.

The watering of the eyes.

The dulnes in smelling.

The Palsey

The tick or consumption in the longer.

The goute.

The diseases of the breste.

The gathering together or ymmunge together of blood.
Scabber and mangener.

The issue of a mannis nature or sede.

The gysing out of bloode.

The cramp.

Barunner of man or woman.

To much sweating.

The diseases of the mytt.

Nummer of any parte.

The cramp in the nek.

The vayne appetite of goyng to stoole when a man can
do nothing when he cummeth there.

The tymbling of any membre when a man cannot hold
it still.

Green or new woundes.

Old woundes falsely healed.

The weaknes of the stomach.

The dulnes of the eyesight.

The duncenes or gydenes ⁱⁿ the heade.

Tores by les and by sten.

The stranguria of the mother.

The falling of the mother.

The colones of the mother.

7
The rawnes and scabynes in the bladder.

For these diseases and many more not mentioned in
this Table, are shewed remedies in the booke following
in diverse places.

10
The Preface of the Author unto his well
beloved Neighbors of Batho Bristol Melk
Wynham and Charde.

The most part of all Locking birds of the which
now be are Linnettes goldfinches sparrows and twigs: if
they chance upon any good plenty of meat they cease not
locking and calling if they have any of their kindes be it ne-
ver so far of untill they have brought them unto that man
whiche they have founde beyng taught of their nature whiche
almighty god graunted in them when he created them and made
them to do so. Then how unkind were I beyng a reasonable
creature and having the lesson taught me as well as bydes
both by the law of nature and by the written law of god in
his holy Bible that whensoever I gett any plenty of any
good thing that I shulde dele or at leste offer unto other of
my fellowes sum parte thereof: if that after that I had tra-
vayled thorow Italy and Germany and had found there
many thynges for you very good and necessary if I shulde
not at the last offer unto you suche good thynges as I have
founde. whilse I studied Physick in these forsayd Countre
I saw many very noble and rather there the vertues and pro-
perties wherof in healing of many sore and otherwise un-
curable synnes I have learned partly by experience
partly by reading of good writers and partly by conferring wth

the best learned men that I could finde there. The names
 therefore of these bathes, the places and the vertues of the
 same, lest I should see some unkinde, have I now declared
 unto you in this little booke, wher by after a manner I look
 and call all you that have any disease that can not be
 healed without the helpe of a naturall bath. I have
 also written so well as I can of the bath of Baeth in
 England to allure thither as many as have neede of such
 helpe as Almighty god hath granted it to cure. Whereof
 that I wrote of roman bath I written one word that ever I
 could rede. Wherfor if that I write not so perfectly of it as
 some per it idle overseew would that I should have done:
 I trust that all honest men will pardon me, because
 I had no help of any writer that wrote of it before me.
 And because it chaunceth oft tymes that divers men go-
 yng about to heal a curable disease for lack of knowledge
 how to use their medicines, and by using of evil diet
 make the same either incurable or else store up another
 much worse then the former was: For the avoiding of
 such mischances I have written at large what diet
 all men shall kepe in the bathes, and how they shall
 prepare themselves unto them, and ordre themselves
 after that they are cummed out of the same again.
 Furthermore, because in the tyme of bathing in cer-
 tayne men, certayne greifes and diseases arise, either by
 the reason of theyr complexion, or of the nature of the bath,

for theyr sakes that have not alwayes money to hyre
 a Physician, I have writen remedies against such dis-
 eases and griefes as commonly use to vex men in the
 tyme of theyr bathinge. If that I shall perceyve that
 ye do thankfullly receyve these my laboure, ye shall
 have shortly, God willing another booke of the nature
 of all waters and certayn rules how that every man
 may make artificiall bathes at home, whereby he may
 both kepe and deliver himselfe from many sore and
 greivous diseases. Farewell.

From Basil the X. Martii.

In the year of our Lorde

1557

Of the bathe of Baeth in Englande.

Although there be a very excellent and helthome bathe within the Realme of Englande, yet for all that I reke that there are many in the North and Northwest partes of Englande, and some in the East partes, whiche beyng diseased wylh sore diseases, woulde gladly come to the bathe of Baeth: if they knewe that there were anye there, whereby they mighte be holpen and yet knowe not whether there be anye in the Realme or no. Wherefore saynge that I intende to write of the vertues and properties of diverse bathes that are in ~~for~~ Countreies, I thinke that it were mete, before I write of anye foren bathe, to spare of greate labour and savinge of much money, to shewe fyrste the vertues of our owne bathes. For if they be able to helpe mannis diseases: woulde halfe men neede to go into farr Countreies to seeke that remedy there whiche they maye have at home.

The bathe of Englande is in the West Countree, in Shrewesburie in a City called in Latin Bathonia, and Baeth in Englishe of the bathes that are in it. This Citie of Baeth is **XV.** miles from Weller and **XV.** miles from the noble Citie of Bryslow. The chiefe matter whereof these bathes in this Citie have theyr benefite vertue and strength, after my judgements, is brimstone. And of my judgements are diverse other, whiche have examined them,

as I have done. When as I was at these bathes, wyth a
 certayne man diseased in the acute, I went into them
 my selfe wyth my patiente, and broughte forth of the
 place roote unto the spring and out of the bottom slyme,
 muddie bones and stones whiche all together smelled evi-
 dentlie of brimstone. If that a man maye judge the
 matter of the effect, maye gather that brimstone is the only
 mater in these bathes, or else the chefe that beareth rule in
 them. For they drye up woundes fullie, and heale the acute
 excellentlie, and that in a short tyme, as wyth diverse other
 one. Myselfe, somtyme one of my Lorde of Summersettes
 playes can bear witnes: whiche thynges are no lyke to
 know that brimstone beareth the chefe rule, seynge that
 neither by smellinge, nor tastinge, a man can feele no other
 mater or miner to reigne there. If there be anye thyng
 liablie menged wyth the brimstone, whiche thyng I
 coulde not perceyve it muste be Copper. For whiche I
 walked aboute the mountaynes out of the whiche the
 bathes do springe, I founde here and there litle peces of
 margarites, and stones menged wyth Copper, but I
 coulde by no sense or wit perceyve that the bathes had
 anye notable qualitie thereof. Then seynge that there
 can not be founde anye other miner or mater to be the
 chefe ruler in these bathes then brimstone, we maye ga-
 ther that these our bathes are good for all those diseases,

whych all learned Physicians write that all other bathes
whose chiefe ruler is brimstone are good for.

Aetius writing of naturall bathes wherem brimstone
is either the onely miner or mater of them or chiefe mater
thereof sayeth thus as followeth hereafter. "The bathes
of brimstone soften the synewes, swage the payne that
a man hath in dysynge to goo ofte unto the stoole, and
when he cometh whether he can ether do liste or nothynge.
They scum and clenge the skinn. Wherefore they are
good for the whyte morphew, and black, for the lepre, and
for all scabbes and scurves, for old sores and botches, for
the fallinge of humours into the joyntes, for an hardened
mylke, or the cake in the left side, for an hardened liver,
for an hardened mother, for all kindes of palseis, for the
paralytica and for all kindes of itche or iuckinge. But the
bathes of brimstone hurte the stomack and mar it."
Thus far writeth Aetius.

Pluricola in his booke of those thynges whiche
flowe oute of the earth, writeth thus of bathes of brim-
stone. "The bathes of brimstone soften the synewes,
and do heate. They are good therefore for palseyes, or
places ether pulled into much, or stretched too far
with. For the shaking and trumblina of any membre,
and they swage ache. They drawe oute swellings of

1 the Lymmes, and drive and scatter them away. They
 2 are good therefore for the goutte in the handes, for the goutte
 3 in the fete and for the Sciatica and all other diseases
 4 of the joyntes. They swage also the payne of the Thier
 5 and milke, and drive away the swelling of them both.
 6 They secure away pockes and heale moresweles & scabbies.
 7 But they undo and overthrow the stomach. Then
 saying as I sayd before our bathes of Baith have their
 vertue of brimstone, they that are diseased in any of the
 above named diseases may go thither, and by the helpe
 of Almighty God be healed there.

When these bathes have ben of long tyme knowne,
 even above a thousand years, ether the unlearnednes or
 the enviousnes of the Physicians which have ben in
 times past is greatly to be rebuked, because ether for
 lack of learning knew not the vertues of these bathes, or
 else for ~~unlearned~~ enviousnes wold not send the sick folk
 whither they could no otherwyse helpe unto these bathes.
 For as all men can tell verie fewe in tymes past have
 bene by the advise of Physicians sent unto these bathes.
 But nowe in this our lightye and leamed tyme, after
 that so many leamed Physicians have so greatly com-
 mended these bathes, I doubt whether the negardishe,
 illiberallite or the unreasonall unkindnes of the riche men

Englande is more to be disprayed, wher receiving so
many good turnes of Almighty God, now a for that they
know that the barmes are so profitable will not bestow
one half penny or good care upon the bettering & amend-
ing of them that be here, sick and diseased peep. & that
wote theyther might be better and more helpen, wren
as they are there. There is money enough spent upon
cock fightinge, & enesplayes, parkes, & banckettes, ja-
geantes and playes, servinge onely for a shorte tyme last
pleasure of tyme, but of privatt persons, whiche have
no neede of them. But I have not heard tell that any
rich man hath quente upon these noble barmes, beyng
so profitable for the hole common welth of Englande, as
wote these thowtys years.

He that had been in Fraunce and Germany, and had
sene howe costly and well lovedly the barmes are valued
and appoynted there in divers and sundry places, woude
be ashamed that anye stranger whiche had sene the
barmes in fore londes shoulde looke upon our barmes.
For he woude thinke that the stranger woude accuse
us Englyshe men of the luynges of growne and brutish
ignorance because we care not for our barmes no
better, of unkindnes, because we do so hartly record so ryght
and excellent gifts of Almighty God, of o. h. p. & l. h. p.
because we make no partition betwene the mony the

women while they are in bathing but suffer them
contrary both unto the law of God and man to go together
by an unreasonable cause to the destruction of both
body and soul of very many.

If there be anye licent Duke, Earle Lord, knight,
Guyes, or other gentle or no gentle honest man, that
wil bestow any cost upon the bettering and amending
of these bathes, I wil for my part, because I have no
store of other riches, help the matter as far forward as
I can with my counsell which is this.

First and before all other things my counsell is,
that every bath have an hole in the bottome by the
which the stoppore taken out, the bath should be
cleansed and scoured every XXIIII. houres, at the best once;
and that it would advise to be done at VIII. of the clock
at after noone that agaynst the morning it might be
full of fresh and wholesome water agaynst the tyme
that the sicke folke come to it in the morninge. And so
shoulde they be a great deale sooner healed of theyr old
diseases and in lesse jeopardy in takinge of newe, which
maye easily come unto a man if he go into a bath
wherein a sicke man namely if he be sicke in a
smutting or infective disease hath continued.

But if that by the unfitnes of the place this can
not be convenientlye brought to passe: I would hat no

man should be suffered to bathe hymselfe in the first
 bathe whereas the water doth first spring although
 it be more vertuous then all the other for the insper of
 that the bathing place is from the place where the wa-
 ter gusheth out the lesse vertue it hath. But in other
 whiche are derived and drawen out of the principall bathe.
 For I thinke it were necessary that there should be
 drawen out by many canals or condites a good nombre
 of bathes or cisternes whiche I would should be every
 one severallye divided from another. But in any wyse
 I counsell that these seconde bathes brought oute
 from the principall have suche an hott and spake
 of before that once in XXIII. houres at the leaste the
 colde water maye be let oute and warme may come
 into them agaynst the morninge when the sicke
 folk shall go into them.

It were also mete that every bathe had a covering
 above it or at the least it should be so byided that in
 the tyme of foue whether it mighte be covered. Not-
 withstanding I would that such places would be open
 that the vapours mighte go oute lest they that have
 over head be hurt wylh the vapours whiche are so
 much holden in. I thinke also that it were necessarye
 that certayne totes should be byided wylh over some
 parte of the first or principall bathe, that none

women and other which would not gladly be seen in the bathes might ever have as oft as they neede fresh water drawn unto them thorow an hole wherewith they may bathe themselves in ye better of wood made for that purpose provided wth all contrivance that not one drop of the water wher they in the bathes have occupied shall not in again to the principall bathes, but be conveyed out by some other convenient waye.

For the bringing of this matter surely to passe it were better that the bathes should be so bydded that only a bucket mighte go downe into the bathes the rest of them beinge quite withoute the compasse of the bathes, savinge that little portion whereby water may be drawn up thorow to serve them that are in them. And such one place myght be devised to drawe water up thorow, that it myght serve for halfe a dozen chambers above or more. This were also necessary that in one of the bathes, should be bydded over the hottest place that there is a little house after the maner of a scullie, very neere unto the water after such maner that the hote vapours myght strike neere upon certayn places of mans body. For this maner of receyving of the hote vapours is muche better for some kinde of dropsies and goutes then the water it selfe is. Therefore this thinge ought not to be forgotten. This were also necessary that

not only certayne severall bathing places should be appointed for such persons severally as are sick in smitt-
ing infectious or venereal diseases.

Furthermore, because Almighty God hath created and made herbes stones, gummes, mettals and medicines of diverse other thynges ~~which~~ principally for man it is to be thought that his will is that the same should some tyme serve such creatures of his as man cannot well want. Wherefore as it is, we have the herbes & medicines made of diverse other thynges should be given unto the beastes that serve us, ~~as~~ I thinke that it were not a misse if that we made the bathes, after they have served man for whom they were principally made, serve also to help horses. For performing whereof I would wishe that one or two bathes in some convenient place might be drawn out from one or two of the hottest bathes, and therein wold I have so devised, that the horses that have diseases in the legs and joints might stand in the bath almost unto the belly, and that others that have other diseases might stand higher in the water wherby thynges maye easely be brought to passe if that two holes be made wth stop holes, the one higher and the other lower, that a man maye set the horse as deepe or shalowe as he list the water increas-
ing or decreasinge accordinge to the holdinge in or lettinge out of the water.

I thinke verely that the bath of brimstone wthin the

space of a moneth wil heale splentes spavines and all
 knobbes hard lumps and swellings if they be not ve-
 ry olde frettinge or foundering sores or farrowes and
 all such like disease that are without if the horse, by
 the advice of a cunning howleche have given them con-
 veniente drincke before they come to the bath and oiden
 for them such emplaisters and bouders as are mete for
 them to use in the bathinge tyme, but whyle they
 stande restinge themselves oute of the bath. And my
 advice is that they that have not much money to be-
 stowe upon howleches that they laye in good quantite
 the scyme and grounds of the bath upon the sore pla-
 ces of the bouders all that tyme that they are oute of the
 bath restinge them in the stable betwene one bathinge
 tyme and another. But I woulde not that anye man shoulde
 understande me here that I woulde not that the horse shoulde
 be exercised in theyr bathinge tyme for that is not my mean-
 inge for I woulde that a horse shoulde be as well exercised
 as a man and so muche more as he is stronger then a man,
 excepte the diseases be in his rete and then are they more
 meynurablye to be exercised. And for the diet whiche men
 shoulde kepe at theyr bath of Baeth it shall be taught
 amongst other generall matters in the end of this booke.

Of the Embs Bathe by the Confluence in
the diocese of Triver, otherwise called Triet.

In the diocese of Triver, about four English miles from
Confluence upon the other side of the Rhene, amongst a great
sorte of high hylles, in a valley by a little river side, is a
gayle and well favored bath called Embs bath. There are,
as I do remember the springs, and o' every one, maketh a
bathing place, whiche is very well covered above. And there
are chimneys enough wth beddes in them nere the bathes,
wherein men maye quickly go into, after that they be bathed.

The mine or matter that this water syneth thence,
whereof it hath by vertue, is Brimstone, Alum, and as
Striander writeth, salt. But when as I was there in search-
ing for the cheefe mine, that shoulde be the cheefe ingredient
into the water, I perceyved that there was muche alum,
som brimstone, and as far as I could gather, som mixture
of yron, rather then of salt: so I coulde perceyve by no
wise that I had, any token of salt there.

The vertues and properties of these Bathes.

These bathes are good to heat and to drye the cold and
moyst joyntes, and to scour them from scum: where-
fore they are for the with or rinning gout, for the un-
belinge and steepe members.

They are good for the palsey, for the colick, for the

place, and for the stone in the kidneys.

They warme a womannis mother, wherefore they will make women fruitful, if they be let bleed in the mother veyne before, and be wel purged of suche humores, as are the hinderance of conception.

They are good for old and cold sores, for all kinds of scabbes and scurviues.

These bathes are worth to be then two dayes journey of the noble and famous citie of Colon, where as a man that is disposed to come to Embs bath, maye provide himselfe there of all thinges necessary, both concerning medicines, and also concerning good viere, if any man can not drinke in the bathing tyme anye wine. There maye also a man have good counsell of learned Physicians: where of ye shall fynde no store, after ones that ye are passed from Colon. Therefore it were widdome to provide yee of all these forwyde thynges, before ye go out of Colon, for although Confluence be a good citie, yet ye maye misse of all the forwyde thynges, when as ye have made neede of them, if ye bringe them not wyth you.

Of the Bath called in Duche Weisbaden,
that is, the white Bath.

In the diocese of Mentz, wythin the Lordshippe of the Earle of Nassow are bathes, whych were once called

Therma malthica in Latin and now in Duche Weisbaden. They are three little English miles from Mentz upon the other side of the Rhen. The matter or miner that groweth there bathes theyr chiefe strength is limestone with a little alum and salpeter. One of these bathes is so hote that a man maye scald henner and pigger, and seeth eggs in it. Therefore it is verye evil for them that are cholericke and of an hote complexion.

The nature and vertues of these bathes.

These bathes are good for stiffe synewes.

They heale much members that are foundred or fettered wyth colde, and bringe them to theyr naturall heate agayne.

They heale wonderfullye scabbes and olde sores, and wythin a shorte tyme drye up such humors as fall upon the joyntes.

Of the bathes in the Markisdome of Baden in hygh Germany.

The bathes of Baden in hygh Germany are in the Markisdome of Baden betwene the famous fode the Rhen, and the black or martian wood. The towne & hote countre have theyr names of these bathes. These bathes are so hote that they will seeth eggs harde, and scalde swyne and henner, so that the hore and colde will light y.

come of. And yet for all that, as certayne writers beare wit-
nes, a man can not get the hole profit or purite of these
bathes in lesse space then sixe or seven weekes. Because
the brimstone beareth so small ruel. These bathes have
much sulpheter and alum, and some brimstone in them.
But I coulde make no token at all of brimstone, when
I was there, and I coulde perceyve no great likelyhod
of any alum there.

The vertues of these Bathes.

These bathes are good for them that are shortwinded
and are stopped in their breeth and longer, and cannot
take more breeth, excepte they sit or stand right up. They
are good for all the diseases of the joyntes, as for the
hand evell, for the foot evell, and for the sciatica, or the
payne which is in the huckel bones, if the diseases
come of a colde cause.

It is good for the dropsey, and namelye for the fyrste
two kinde, that is for the hole dropsey that runneth
over the hole bodye, and the bottel dropsey which is
about the stomack. And I judge that the vapoure, smoke
or breeth of it is also good for the thyrde kinde, called the
tymaine. And so is the muddie or claye that is in the
bottome of it, layd upon the swelled place and dryed up
either in the hole sunne or ellis agaynste a warme fyre.

It is good for the colde diseases of the mother, and

for them that are vexed with the white flowers.

They are good for bareyne women that can not conceive, as it hath bene oft tymes knowne by experience.

It is good for all old sores and all diseases of the skinne, as for scabbes, scurf, and maulingines, and such like diseases.

It is good for them that have anye tremblinge membre, and for such membre as are num or slepe as some call them.

It is good for the crampe and for all colde diseases and moyete of the synewes.

It is good for them that are oft compassed with the synginge in theyr eares.

It is good for them that have a colde & moist stomack, and therefore have evell digestion.

It is good for them that ~~that~~ are diseased in the myght or lever, if the siknes come off a colde cause and a moyete.

It is good for them that are diseased with the stone, and for such as have any knoppes or hard swellinges upon any membre.

It is good for them that have theyr legges blowne or pricked up with wynde.

It is good also for old scars and markes or blotches, which have commed either by strypes or by woundes or sores or by les.

And although this bathe be very good for all these
forenamed diseases, yet it is most commended for healing
of the goute in the fete.

This bathe is not far from Argentine, otherwise
called Trarburge, where as both good counsell may be
had of learned Physicians, and also good store of all
good medicines, neede large for all manner curable diseases.

Of the wilde Bathes.

In the Dukedome of Wittenberg, not farre from a towne
called Chole, is a bath called Wild Bath, of a great
wild wodde called in Duke Chwartzwalde, in Latin
Sylva maritima, and the same is the higher part of
the great widdowes, called of the old writers Hyrcinia
sylva. These waters have theyr strength of brimstone,
salte and alum. Some do thinke that there is some
copper mingled wylth the former matter. Golden finger,
one that hath written of this bath, sayth that it is warme
and not hote, because they have but litle brimstone
and salpeter naturall. Yet for all that, by this reason
they seeme to have muche brimstone, because they will
dispatche a man in XIII. dayes of such disease as they
are ordained of God to heale. Joannes Solinus one that
wrote also of this bath, sayeth: That a man should
sit in this bath at the first but a short while, and

that by little and little, so maye increase the houres of
sittinge in it, and that a man maye sit in it ten houres.
But I thinke ten houres are a great while to mange, ex-
cepte a man have a verye stronge nature.

The vertues of this Bath.

This bath is good for all diseases of the heade.

It is good for the crampe, for the palsy, and for the nummes
of anye membre.

It is good for the ringinge in the eares.

It is good agaynst the stoppage of the milke and liver.

It is good for the dropsey and for the jaundes or que sicknes.

It is good for the stone both in the kidnees and also in
the bladder.

It is good for them that have loste their appetite, & have
either none at all, or small desire to eat.

It is good for the brayne to scorne it of all such humours
as breede diseases in it.

But theye bathe, as the learned physicians that dwell
not farre from it, have experience of the properties of it,
holde, that it is more mete and helvome for men, then for
women.

Of the Loure Bath.

In the Dukedome of Wirtenberge in Swaberland at
Uppingen, there is a bathe, whiche is called in Duene

Lein Brunn that is in Englishe Lein Brun, because the
 water of the bathe is Leine. Fuchsius sayeth, that there
 is some brimstone in it, but neither he neither anye other
 writer that I can rede of, sheweth anye other miner or
 mater whyche giveth this soure taste into the water.
 As yet I have not ben there to trye what mater is mixed
 wyth the brimstone, wherefore I can not undoubtedly tell
 what mater it is. But I reckon in my mind it is Alum,
 whych in other bathes, where it is much, giveth such a
 taste unto them.

The vertues of the Bathe.

This bath is good for members oute of joynte.

It comforteth and strengtheneth the stomack.

It is good for the dropwey, and for the jaunder and for
 corrupte and rotten humores.

It is good for the troublesome colike.

The water of this bath drunken, kylleth wormes.

Some writers holde that this bathe is good for a tertian
 Agewe, and that it maketh a man have a good appetite.

The water of this bathe drunken in great quantite, hurteth
 no man, as the report is, and therefore manye that dwell
 aboute it, carie great tunns full of it awaye, and drinke
 it in theyr houses.

Of the bath called Baden in Schwicherlande,
out of Sebastian Munster.

Baden is a towne in Schwicherlande, by the river
called Lymagus, so nere unto Zurich the head towne
of Schwicherlande, that a man maye go from the bath
to it in the space of foure houres. Beneath the towne
of Baden springe up diuers and manye welles
and springes, which are so goodlye and pleasant, that
I neuer sawe in anye place more pleasaunte and more
inhabited then they be. This place was knowne in the
tyme of Cornelius Tacitus, and before his tyme, for he
maketh mention of it after this maner. It is a goodly
pleasant place, and hath holysome waters, and a wonder-
full stronge castell beside the river that runneth
by. Gode well springes gush oute both on this side,
and on the farther side of the floude, and in the floude.
The heate in the springe is so great that if thou be
naked, thou canst not abyde it.

Out of Henrichus Guldensinger
who wrote also of this towne.

The towne of Baden standeth by the floude Lin-
demacus in a pleasant place, and in an holysome ayre,
and there is plenty inough of al thinges. The strength
of limstone doth beare cheefe rule in the bathes, that

are aboute the same, and I thinke there is a small deale
of a lime mixed with the limstone. They are hol-
most in Maye and in June. They are not chaunged or
altered wylth anye changes of tempestes of the ayer,
be they never so great. Yet they are hotter in winter
then in summer. In the Springe and in Autumne or in
the later harvest they scatter much limstone abroad.
It may swimme in a brooke, whether it come plentifullye,
or after the manner of small wootes, or of ashes if it be
gathered and cast into the fire, it will burne.

The vertues of these Bathes.

These bathes are good for the brayne, if the nape of the
necke and the hinder parte of the head be bathed and
dipped in them.

They are good for the eye sight, and they take away the
disorders of the eyes.

They remedy hard hearinge, and drye away the stynke-
inge of the nosegayles.

They restore againe the smellinginge that is loste, & heale
all the sykneses of the head.

They heale runnes and cathares, and waste away hu-
mours that cleve toughlye and fast upon the tongue,
in the palate of the mouth, and in the uvula.

They deliver the stomack from colicomes, and helpe
digestion.

- They open the stoppings of the bowels & inward parties.
- They take awaye the paynes and very summer of the kidneys and the loynes.
- They cure the flecke and heate it much above it that it had wont to be.
- They take or emptye out evell humors, and name theye suche as go betwene the jell and the flecke.
- They cure all scabbes, scurffe and itch.
- They lighten them that are burdened wth flegmatic humors.
- They helpe also them that ~~have~~ have the fallinge sickness, or the running out or the hande out or josteing out of the sciatica, if they be commed of a colde cause.
- They are good for all kind of jaundice, and them that have anye kind of gentle that cometh of an acide cause. In all diseases that these bathes heal, they are better for women then for men.
- They helpe wonderfully women to conceive chyldren.
- They are good for the strangling, stopping & fallinge of the mother.
- They heale all kinde of woundes and burnings, whether they come by fallinge or by stripes.
- They are good for the bursting of sinewes & the churninge of the same.
- They drive away scars and slowe markes of woundes.

They heale the morpheus, and preserve a man from the Leprosy that is like to come, but if it be come already, it maketh it worse.

Other writers say that these bathes are good for the Strim-
gine, for the colde cough, for the white flower of
women, for olde agues that come of spleene and
melancholye, and for the flowynge of an humor from
the head to the shoulder.

What diet is to be kept in these bathes;
out of guldensinger.

Ye must not use these bathes excepte your bodye be
quite purged in a fayr wether and an holcome. If that
menne be that bathe them, be drawn in toward
the back, then is there good hope, but if they be pulled
up and downe or be opened with quaterynge, that is an
evill token. Ye must continue in this bathe everye
daye seven houres, foure houres before dinner, and three
after dinner, so that a convenient tyme maye be
twene the seconde bathynge and the dinner tyme, that
the bodye in the meane tyme maye be well stretched
and stretched oute. Whyles we are in the bathes, we
must nether eat nor drinke, nor sleepe.

I counsell leane and weake men, that they abyde
not longe in the bathes. They that are lustye as I
sayd before, may tarye foure houres before dinner, and

the house after dinner. And women that are colde of complexion and not thyrtie, may tarye in the bathe VIII. or IX. houres every daye. After thye manner of tarying in the bathe, thou shalt neede no tarye no longer then XV. dayes at the moste. But if any will tarye longer tyme as twintye dayes or more, then muste he tarye in the bathe fewer houres, then I have spoken of.

Banish all heviness, pensyveness, and sadness away, and respecte your selfe wth honest mythe.

After that ye have taken a roben dinner, ye must walke in some pleasaunt place, whyle the meate goe downe to the botome of the stomack.

The broth of stewed henner, seasoned wth spices, is good meate in Autumne or in the later harvest.

All kindes of pulve as beanes, peason, phaweller and cicher, are to be eschewed, but the broth of them maye be partelye allowed, and namelye of cicher and hunked peason: the broth of the other if neede do not require, I would not have greatly used. Ye must forbear from fuytes and chere, except ye use any of them at a tyme for a medicine.

Your wyne must be cleare and well belaid, accordinge unto the tyme of the yeare, and the streineth and weathers of the wyne.

Ye must forbear from cleare water unmenaged wth wyne.

Ye must washe neither your head, nor anye other parts of your bodye wth anye other water then that whiche is drawn out of the bathe.

After that ye have departed from the bathes, ye must
not within IX. dayes go into any sweating or bath stove.

Of the incommodities and commodities
of this bath out of Conrade Gasner,
a man well learned and borne
very nere unto it.

That these bathes do hurt diverse, that chaunceth either
by the reason of there diseases, whereunto the bath is not na-
turally given to heale, or if it be fit for the diseases, it cometh
by evell and wanton diet, which is much more hurtful
then at home. For both men power and strength are re-
velved away with the bath, and rawe humours are caried
nastelye into the veynes of so much meat and drinke, or
else of such as is taken out of season, and evell humours
gathered either of evill diet, or of meates of fowle substance
are the more speedelye caried into the narte, and other
principall members by the heat of the bath made to
flowe, or else are metted into them.

The most parte having no regard nether unto the
tyme nor unto measure of sitting in the bath
and out of it, and for their pleasure drinke daylye diverse
kinder of wines, and drinke with theyr companions for
theyr pleasure excessively wyne, and that unmoderately,
yet also milke, whaye, and colde water, flowing but of
the well or river, or warme oute of the bathes. Some cate.

fruite both good and badde, and all that ever cometh to
 hand. Many not accustomed to wyne at home, or eie very
 little, beyng well exercised, when they come to the bathes,
 drinke it plentifullye without exercise, and so are sodain-
 ly filled. Some other for mygadnes, or for povertye when
 they come to the bathes, eat well and unholme meates,
 because they are good cheape, and then beyng unexercised
 as they hadde wont to be, make much evill humors and
 evill bloode, whiche they make many fall into
 severall diseases at the bathes, then they broughte wyth
 them thither. Some there be whiche lyke unto ducks,
 continue day and night in the bathes, other no tyme or
 very small tyme betwene theye meat taking and theye
 going into the bathes againe.

Wherefore it is no wonder that manye even at the
 bathes, or not longe after they be come home, fall
 into colicks, eye sore, and agues, and diverse such like
 diseases. I heare saye that in divers circles or gynnaw
 aboute of yeares, the nature of the bathes is chaunge.
 When I was in these bathes, I marked that manye
 menis eyes were hurte, and broughte to a great heate,
 and the reporte was that the nytht yeare be fore that
 the same thinge chaunged. But the moste parte were
 shortlye healed, even beyng yet at the bathes.

The custome of this our tyme is, that the common
 sorte of men shoulde tarye in these bathes a moneth, and

that rich folk abide longer, and to sit many houres
in the bath. And they are not content to have their up-
per kinne to be brought of once, to be healed agayne,
but twice or thrice they will have so. My counsell
is that accordinge to the diversite of the sickness, ages,
strength, and other circumstances, that some should
abide but fewe dayes in the bath, other manye dayes,
some to have their kinne blistered once, and other
twice or after, but that some be not ones. As touch-
inge the drinkinge of the water of the bath, I would be-
lowe but fewe to drinke it, except it be drunken, scarce-
ly to quench thurst, which takinge the hote water
that commeth out of the pipes will do. perchance
it might be good for the diseases of the breaste, but it
weakeneth both the overparte and netherparte of the
stomack, and enlargeth so much some menns kidneys
and bellies, that somtyme they put forth grosse
matter, and sometime blood. Some drinke the water
to make them go to stole, but they must drinke it
in crete plectie, and walke after it.

The opinion of the common people is foolish, which
holdeth that all diseases that are taken in the bath,
maye be taken in the bath agayne. For although it maye
chaunce that the bath bewaie and bringe oute some diseases,
which before lurked and were hid in the bodye & afterwarde

maye waite up the matter of the same disease, ever as the
 disease is both to be waite, and also healed by the
 same medicine, yet for all that manye diseases may arise
 in the bathing tyme by yll diet, whereby the bath can never
 heale. The commune people helpe that men have used
 thys bath to ge enough, when as a little water is put upon
 the hollow parte of their hande, is thys waye tryed up.
 But if any entrie into the bath even at the first entrie so
 thys he for a space that he is turne or bitter, and a little
 while after waxeth colde, it is thought wyddome for him
 to leave of bathing: because he either bath bath enough,
 or els too muche.

Of the Pepper bathe.

Pepper bath is called of the hyge Almanace Per-
 forbad, and of some Latin writers Therme sabarie.
 This bath is in the lande of Khetia, in the diocese of Lure,
 about ten miles from the founte upspringe of the Rhone.
 This bath doth not springe all the yeare thowse, but at
 certayne tymes, for they springe oute wyth the herbe, as
Mundor in his Cosmography writeth, and departe awaye
 agayne into the earth wyth the same. And Fuchsius say-
 eth that this bath beginneth to springe everie yeare the hyge
 daye of May, and goeth into the earth agayne the tenth daye
 of September. The miner and mater that this water rinne

over and thorow, whereof it taketh his strength and vertue is
golds, brimstone, and naturall salpeter.

This bathe is in comparison of other bathes milke
warre, and of such metely warmeneſſe, that they that
bathe in it, neither are cold, nor yet sweate for heate. Where-
fore it is not unlike to be true that Golden finger and
Fortzelle do write, that it is good both for colde and hotte
complexions, and for all agues. Some are dispatched of
their diseases here in sixe dayes, some in ten, some in
tweloff, and other in longer tyme, accordinge unto the diver-
sities of mennis ~~natures~~ nature, bringinge up, and diet
kepte there, and after the nature of the diseases that men
come to be healed of. For some disease require a longer
tyme then other do.

The vertues of this Bathe.

It is wondrously good for the head ache.

It strengtheneth the memorye.

It sharpeneth both a mannis hearinge and seying, and
maketh them much better.

It taketh quite away the stoppage of the syrewer and
brayne.

It is good for the leping gout, that runneth from one
joynte to another, and for the handevolt and fete evell.

It is also very good for venes that are broken to comforte
them, & to strengthen them, & to minish such aches as
commeth of them.

- Goldenfinger writeth also that it is good agaynst the
 warkton list of the body, because it swageth it woun-
 derfullye.
- viij It is good for scanes and blewes maiches, & for clumpered
 blood that is runne together.
- ix It is good for them that have ache in their bones, and jointes,
 and other places, by the reason of falling or beating or
 bruising, as some old soldyars and howemen have.
- x It is good for woundes that are depe in ether made with
 arrows or gunnes, or for woundes that are so sore or
 wrona, that they be healed, and are under the flesh partly
 unhealed, for it maketh such breake out agayn, and
 maketh them ready to be healed agayne the better.
- xi It is good for the trembling or shakinge of any part of a
 mannis bodye.
- xij It is good for the crampe.
- xij It is good for old agewer, and namely for an old quartane.
- xiii It is good for the palseye and the fallinge sicknes.
- xiiii It is good for the fluxe to the chamber pot, called of the
 beste Physicians Diabetes, that is when a man maketh
 water oft and much, even almost of the same coloure,
 that the drinke is that he hath receyved, and hath
 therewith an unquenchable thurst.
- xv It is good for the stone in the kidnes, and for diverse other
 diseases both in the kidnes and bladder also.
- xvi It is good for old sores that are on the legges.
- xvij It is good for scabbes, scurfie, and all kindes of maigners.

- It is good for all wounds and fistules, and for Cankers.
- It is good for inflammation, burnings and impactures of the napper.
- It is good for such sores as are made with the French pockes.
- It is good for members that are out of jointe.
- It is good for all partes of the body that are piched, pundered, and made numme with colde.
- It is also good for digestion.

Although I have I written of the bathes that are in
 England and in Germany. But now because there are
 certayne bathes in Italy, which have the nature and
 power to heale certayne diseases, that either none in
 England nor Germany is able to do, or else can in shorter
 time or more surer helpe, then they of England and
 Germany are able to do. I will also for the love that
 I beare unto my countrymen, write of the most
 famous and holommost bathes, for healinge of strange
 diseases and hard to heal, that are in all Italy.

Of the bath called Apennus or Eranus
 out of Michael Savonarola.

The bath of Apenn or Eran is V. Italian miles from
 the city of Paduwa, in the coastes of the land ther by,

called Ummum. That land was once great and mighte
 placed veryde hillie, in whose plaigne there is an
 hillock or little hill standing up wyth no great height,
 oute of which spring divers little brokes or Runnes, w^{ch}
 make manye bathes. For the water of the best spring
 in goinge downe, so abateth his heate, that men may bath
 themselves in it. But that place is faine from valleys,
 and compassed round about wyth fruitful ground, and
 is so on every syde, saving that towards the West it
 is a litle covered with S. Daniels mountayne. How-
 beit that is but an hillock of small height. Doubtlesse
 it is a place and dwellinge darreyna wyth mans health,
 and very delectable, which thing had not neede to be un-
 looked to of them that shoulde entre into anye bathes.
 Yet is the place windy, wherefore when the bathes are
 bathed, and so furth of the bath, let them stande well
 covered, and close from the wind, lest the ayer entre in
 and hurte them, w^{ch} the theyr poores are as yet open.
 But the water runninge from that spring and bathes
 hyther and thither, and in some places holden in pools,
 doth alter and chaunge the ayer, which thing is of
 the cause, that some runninge to the bathes, and kepe
 no good well, fall wyke thereby, of which tryng I shal
 speake more hereafter.

Of the Miner or Min matter that beareth
the chiefe rule in this bath out of
the same Author.

Aristotle in his booke of the proprietye of the Elements
amongst other hath marked two things, whereby the
miner or metall, or wayne of a bath may be knowne;
that is to wete, by the coloure and by the tast. As for
the knowing by tasting that shall be spoken of here-
after. The water of this bath is knowne to be salte
and aluminick, and have some part of brimston as may
by sight be well perceived some deale of as here. For as
it runnes downe by the stony canals and litle rivers,
that are brought out from this dreaggy parte, the most
part is found aluminick and salt, and a small parte
brimstonish. For although a saffronish coloure appe-
are brimstonish without in these places: as these
diverse coloures are sene, so are in the rainbowe sene
three coloures one saffronish, another rede, and the third
greene. If there were much brimston, the brimston
should have much clamminesse, and should have more
of the yelowe colour, then anye other mineriall, which
we see not to be so. When as also of all other minerialls
brimston hath the strongest savour, if there were
any such, we should with our melting smelt it, which

thinge we cannot do. For in suchē bathes wherein Crimston
 beareth the rule, these two thinges are perceyved there, a
 yelow colour, and the smell of Crimstone, as a man may
 plainly find in the bathes of Petriot and Cicilia, and such
 other like. When one I wil not say that there have Crim-
 stone, beauring the chiefe rule, but alumme and that there is
 more salt in them, then Crimstone. The best tyme of
 going into these bathes, is from the beginninge of May,
 untill the middert of June. The constitution of which
 tyme he that will be bathed, must make, that it be not
 to hote, nor to colde, nor to windye, neither to rayne. Whiche
 thynge do not only alter and chaunge the water of the
 bathes, but also the man: whereby it chaungeth oft tymes,
 for lacke of regarde unto these, many fall oft tymes sicke,
 and many tymes dye. And it is also good tyme to use
 these bathes, from the middert of August, unto the ende
 of September.

And suchē a bath is mooste to be commended, whiche
 is both open to the ayer, whose vapours blowe aside, and we
 purged wylh the heate of the sunne, and is made good,
 where as many headeache not by the manner of the bath
 or closed in vapours, we hurt.

And if it be an uncomforable rayne, windye or colde
 weather, then it shall be good to carye of the water of the
 bath into a chamber, and there to bath you in a tonne, and

if neede require to make a good lyce there. And this rule is not only to be kepte in this bath when neede requireth, but also in all other such lyce.

I hold also that the water of any bath caried in tonnes far off other hath little or no streinath in comparison of it, that is in his naturall place.

Thys is also my counsell, that men synne not to the usynge of bathes for everye light cause, but only for such diseases as almoste the Physicians disprave off.

The vertues of this Bathe.

The nature of this bath is verye hotte and drye, wherefore it is good to take the water of it, and to haue it downe upon the moulder of the heade of them that have a moyst and a colde catar.

It is good for them also that have theyr greates full of moysture and rinte wyth colde.

It is good for them that have a moyst stomack, and the Droopsey, and windines or upblowynge in the bellye.

It is good for swellinge of the milt, to take it quite awaye.

It is good for old pittinges growyn wild, and running sores, for tetters and itnewormes, for scabbes and scurffines, and all kindes of malloignes, as we have learned oft by experience.

It is good for the ache of the joyntes, and for the acute which cometh of a colde and moyst cause.

This bath is good for them that have any bone broken and growen looether agayne, for it. stirketh and strengtheneth verie muche the broken place, and collecteth the joyntes togerther.

The water of this bath couereth the belly, and bineth forth tough humours. And the commune measure is from one pottle unto thre. Howbeit halfe a pound will purge as it hath ben proved: when it is dronken, it troubleth the stomack much, and maketh men vomit. Therefore it were better to take this water in by a clister.

This bath is also verie good to stoppe the whyte flowes, and for the mother that is to muche moyete wyth many lowse humours, whereby is hindered conception. And this bath wyth his vapours & smoke is receyved accordingly into the mother, doth rectifie it, and dispotheth it, and prepaereth it to conception. In the tyme of Cermyson, a certayne woman beinge barren twelke yeares, by the counsell of him, came and used this bathe, and shortlye after conceived.

Askeho. I have writton of these bathes after the minde of Lavinorolla who doth not deny, but that all the bathes about Cardway are of one nature. Her wordes as the excellent learned man Tanner de Dondis, whom also Lavinorolla doth highly commende, writeth thus, as I shall hereafter declare of all the bathes of Cardway in general, he giveth also the proprietie

following unto the bathes of Aspon: His wordes are these.

The bathes of Redway therefore are good for all cold and moyste diseases of the head, as are the drunye, evill, the great forgetfulness and catarrhes coming of colde catarrhes.

They are good for the palsy, for the swelling of the mouth awaie, for the moyste crampie, for the necke that is stretched to far one way with the crampie or is made stiffe therewith. For nummes of memories, and for memories that for cold have almost lost all feeling.

They are good for all moyste and watery diseases of the eyes and the eares, wherefore they are good for watering eyes, and for the dymmer of sight, that cometh of so much water fallen into the eyes. For the ringing of the eares, and for dulnes of hearing that cometh of flegmaticke & moyste & colde humours.

They are also good for them that cannot perfectly smell.

They are good for the ~~inflammation~~ tooth ach, for the teeth that are on edged, for the colde and chylinge of the teeth, for the rustines of the teeth, for the softnes of the gummies, for the working up of the colde and moyste humours that fall into them.

They are good for the swelling of the jawes, of the Throte and of the Moular.

They are good for the diseases of the lungs and wind pipe or thoppell and for all cold and moist diseases of the chest, and especially for the catarrh or reume, for hoarsenes, and short windiness coming of colde causes.

They are good for fullnes of the hart, and for the much panting and trembling of it, if they come of colde and moyste causes.

They are good for the lownes and to much softnes of the papies and for their unreasonable biance, for to much plenty of milke, and they are good against the waterishnes, and to much synenes of the same.

They are good for the lownes and flatnes of the stomach, for the weaknes of the same, and for an evill appetite, and an evill digestion, and the slipperines of the stomach which maketh that it can not well holde any meate.

They are good for the weaknes of the guttes and the to much slipperines of them, for the fluxe, slipperye fluxe, and for colde and windy diseases of the guttes.

They are good for the fallinge down of the guttes and for the Emodes that come of moysture.

They are good for cold men and women that by reason of to much coldnes & moysture can have no childer.

They are good also for the bursting that cometh of to much moystnes.

They are good for them that are to fatt and fleshye,

for it will make them leaner, if they use it in dewe tyme, with good diet according unto the order of Thyrick.

The water of this bath is good to be drunken, to secure the stomach and the guttes, and to minish the greatnes of the milke and the liver, and to deliver them from stoppings.

If anye man be disposed to drinke of these waters, lette him use this manner. Let him drinke the water warme in the morninge warme, and so warme as he can take it for his tyme of himselfe with the heate of it. And lette him be gonne at the fyste with a little, and so go forward by degrees untill he maye receyve a just or sufficient quantite.

They that would use the smooke or vaperous ayer of this water, they must let a littel celle or littel chamber be made above the hottest parte of the bath, that the vapoure and smoke may stryke right up, upon suche places as had neede of them. This kinde of her fuminge and receyvinge of the ayer of the bath provoketh sweate mightelye, and bringeth forth in plentye waterish humours, whych are in the body, and it is of more might then is the bathing it selfe in the water, and worketh more easelye. Doubtlesse this kinde of her fuminge is a singular remedye to walke and drive awaye the wateriness of the dropsey, for all weakenye diseases of the joyntes, and for to make them leaner that are to fat and to grieve.

Of the Calderane bathes beside Verona.

The Calderane bathes is in a village, called Grand-
rinum, as Nicolaus Massa sayeth is the Land
or side of Verona, almost ten miles from the citie
towards the East, at the schutes or bottomes of certayne
hillokes, which are pleasant and lusty to looke unto. And
there are two places out of the which the waters that
make the bathes do spring. The one is like a Theatre,
compassed round about with a wal, and hath certayne
gates to go downe by. The other is open & not defended
in wite wth anye wal or other defence, into the which
they go that will bath themselves. The one is but a
good stone cast from the other. The ground of these
bathes is sande, and the sande is white to a man
sight. The water floweth not continuallye, neither in
one place colde, but rather blood warme. It is exceeding
clere, and doth not excede in anye taste, for it is neither
swete nor bitter. Yet it seemeth to shewe a little salti-
nes. If there be anye thing beside, it maye be due to
the smell and qualitie of brimstone. Therefore this
minorall water is cleare (and not manifeſtlye hooke) and
springeth out of sande. The taste is neither much
saltish, nor swete nor bitter, but in a meane wth some

minginge wylth mixture of Grimestone. It hath a mucyge
taste in a mannis mouth. But without all doubt the
chefe miner or mater that this water cooleth over, or
there, wylth the learned men that have written, bene
witness, is yron. Rodericus one borne in Verone
writeth that these bathes when as they are divided into
ten partes, have viij. and a halfe of yron, one parte of
naturall sulpheter, and halfe a parte of Grimestone.

The properties of this. Bathes.

This bath doth measurablye coole, and notably drye,
and is good for all olde diseases that come of too much
heate, and for such also that come of too much moy-
sture not well ruled, wylth feable heate, and for such as
commeth of a colericke and saltische humor minged
together. Wherefore it is good for all kinde of scabbes
and itches, wylth for all spots, as ye parte of the bodye,
for scalde heades and pluckes in the heade. For Leprosy
in the skinne, and the disease now called Lepre, but
Elephantiasis of olde writers, if the sickness be in the
beginninge, wylth have not taken depe rotes.

It is good for a weakes stomake if the cause be too much
moysture.

This bath is good for too much heate of the liver and
kidneys, and it ~~prepareth~~ prepareth the moisture.

agaynste nature why che is in them, and bringeth it
forth of the body, both by agayne to stooke, and also
by makinge of water.

It is good to the sores and blistering of the bladder, and
kidney, and oft tymes healeth them. It healeth also
the scabbes of the bladder, and the softening of the
same.

It swaeth also the sharpnes of the bladder and the
burninge of it, and oft tymes healeth it.

It helpeth also the stranguie, or makinge of water little
and little at once, as it were by drops, and the agayne
out of the water when a man feleth it not.

It stoppeth also the issue of flowing out of mannis
bede or nature.

It stoppeth also the blood that is in the mother, and the
renninge of the Emoroides.

And so likewise it healeth and drieth up over flowing
humours in anye parte of the body, if it be to be in
measure as it shoulde be.

It healeth setting, anaying, washing, & creping sores.

It helpeth the headach, and taketh away raumes and
catanes.

It stoppeth and drieth up the watering of the eyes.

It drieth up the superfluous moisture of the eumes
and teth.

It is good for them that are shortwinded and are
stopp'd in their breaste.

- It is good for them that are fallen into a consumption, and
 spit blood out of their breastes.
- It healeth also the hitecock or yiskinge, and stoppeth
 vomitinge or perbreakinge.
- It healeth and taketh away the heat of the liver, & healeth
 the weakenes of the same, it heales also the colic of the
 of the liver.
- It is also sometime a good remedye against the arene
 sickness and the dropsey coming by the hurt of the liver.
- It openeth all kindes of stoppings both of the milke
 and liver.
- It driveth forth sand and gravel, humors of blood and
 other grosse matters and Rheumatik, and it doth worke
 a fore hand and preserveth the bladder from breeding
 of the stone.
- It is also good for weak men, that woulde gladly have
 chyl dren and have none.
- It is also good for women that wold gladly have chyl dren
 and can have none, by the reason of to much moystr
 contayned in the mother.
- It is good also for the to much leunes and overines
 in the guttes.
- It is good for women that are vexed with the white
 flowers.
- If ye take the water of this bath in vya a glistre, it is a
 small good remedye against wormes.
- For all and every one of these foresayd diseases is the

water of this bath good, yet it it be drunken, & recover
of the sickness require by bathing of young members in it.

The water of this bath in no wise will helpe them
that are sicke in the French pox whether they drinke
the water or bathe themselves in it.

If any man will be delivered from anye of these above-
named diseases by the drinkeing of this water. it shal
be ore he drinke it, or if he will entrie into the bath, before
he go into it: it is mete that he purge himselfe be ore
with some triall medicine, and to steme or expell oute
the overflowing moisture that is in the belly. as for
an example, if the disease be in the chest, Lidenes, or
Bladder, or in the liver: let the sicke purge himselfe with
ca^{ca}ia littula or suche likewise lenitive or cathartic
purgers.

If the milke be decreased, let the patient be purged
with electuaries lenitive or dia^{dia}rene or some other lyke
convenient for the milke.

But if the stomacke be decreased, then maye a man
take diacatholicon or Stinaprica Galeni.

If anye man be scabbye, or have anye other disease
of the skynne, lette him be purged a for the same
manner, that is, either with ca^{ca}ia, with Electuaries
lenitive, and suche lyke medicines as serve for the
drivinge oute of humours, that are mixed with color
and flemme or salt water, whereunto maye be put

Roburbe, specially if there be anye Flowinge or issue of blood, either out of the veins of the fundamente, whiche is called the Emorrhoides, or out of the mother. Whiche purgation taken, then let the syke becomme to drinke of the springe that is closed aboute with the wall, and not of the other springe, whereas beastes drinke, or scabby folke bathe themselves in.

The most mete tyme of yeare to bath in these bathes, and to drinke the water of them, is from the middes of June, to the middes of Auguste or to the ende of Auguste.

Moreover this water oughte to be droncken immediately out of the springe, and not in places far from the springe, for if be carried farre off, as into other landes a weate waye of other it hath no strength at all, or ellis very little.

The best tyme of day to take this water, is as soon as the Sonne is up after that ye have ben at stool, whiche ether cometh of nature, or by some suppository or clyster.

If that ye be disposed to bath in the water, it is best that ye bathe in the springe of it selfe. But if for anye great cause ye can not come to the springe it selfe, drinke it warme in yourne Inne or house, and so likewise bath your selfe in it at home in your house or Inne. And so that ye use this water ether when ye drinke it, or bath your selfe in it, in the best house after the daye springeth.

Furthermore he that will take this water, muste take heed that he have no ague, neither be in all heynous feable and weak in his body, and that he have not weakness in the synewes, for suche can neither take this water into their bodies, nor bath themselves in it without create jeopardy.

As touching the quantite of this water that a man shall take in, it ought to be accordinge to the complexion of the sicke, and after the suffrance or throbbing of the stomack. For they that have an evill stomack, must take the lesse of it. But they that are stronge maye beginne to drinke in the first daye. v. vii. or viij. cuppes of the weight of viij. or ix. unces. And as they are in drincking of the water, if it can be, they must walke softlye, that their naturall heate be stirred up, that it maye go the quicker downe from the mawe to the guttes.

Some by and by after they have dronken it, either take much or comuch to the soole, some do both at once. Some have one after another, and some have theye coming after certayn houres.

But howsoever it be, it is moste wisdom to walke foure houres after the takinge of the water softlye, so that by that walkinge he neither provoke sweat, neither make himselfe fainte or feable.

After that he hath walked then, let him go to meate, and after it also let him rest him selfe. But

upon the daye tyme it shall not be convenient, for him to slepe, but he must playe and talke with his merye friends, and rede those thinges which maye make him merye, or let him playe upon some musicall instrument, or haue some musick or pleasant singinge, if he cannot playe himselfe.

Let the takinge of this water increase dailye with buttting to of one cup or ij. or iij. according as the sicke is able to abide it, and as the nature of the disease dothe require.

Yet for all this a man may not unadvisedly and withoute deliberation go forward in increasing the number of his cuppes of water, but let all thinges be weighed and ruled after reason. For there are some, that either by the meanes of the weaknes of theyr stomack, or of some other unknown cause, in no wise can increase with the drinkinge of this water. Yea though they drinke but a litle, and kepe as good rule and diet as we prescribe.

And some there be that can neither abide the water that they have receyved into agayne, neither by perswading nor by force to the stoock, which the persons if they should go forward in drinkinge of this water, they should shortly fall into some disease like a dropsey, or into the dropsey it selfe.

Therefore let us chearely absteyne and forbeare from the drinkinge of this water.

But if the nature of the patient be strong enough,
Marsia would that he should proceede, untill he come
to the number of XX. cuppes and not passe that number.

It is chauce that within vj. or vij. dayes the patients
stomacke looke the water, and beginne to paynte, let him
forbear from it, for the space of one daye or two, and when
his stomacke is comforted againe, he maye returne to his
old measure againe, or so much as his stomacke shall
be able convenientlye to beare.

Let no man drinke shorter tyme of this water then
twelve dayes, for when as it worketh faintly or little and
littell, it cannot finish perfectlye his workinge in a few
dayes, for he must both purge or emptye out the over-
flowinge humours, and alter and change into another
disposition the growed and diseased members, that they
may be restored againe unto their old soundnes. Wherefore,
Marsia conceiveth if a mans stomacke can endure with
the takinge of the water, that he should continue as long
moneth in the drinkinge of it.

Let all them that have neede to drinke of this water
and also to be bathed in it, for the space of certayne dayes,
drinke fyfte of the water on ly, be fore they enter into
the bath, untill they know that they be well scourd
within, and also strengthened. Whiche they maye they shall
know by this signe, that is, if cold by the fundament,
and throw the water vpon the water come forth cleare.

and unminged about the ~~same~~ same quantite that it was receyved!

But this chaunceth not at anye certayne one tyme, for sometyne this worke is finished soner, & sometyne latter but more commonly it chaunceth aboute the *Xliij. or XX. daye*.

Before that by these signes a man knowe perfectlye that he is well recovered within: in no case anye man oughte to goe into the bath, to bathe or washe him.

They also must be well kepte, that no man shall goe into the bath the same daye that he drincketh of the water, and that he drinke not that daye of the water after that he hath bene in the bath.

The worst parte of it that I have written hitherto of this bath: I have translated it out of *Vicobonus Masia*. But because some will not beleve me man alone, so he never so honest or well learned, excepte he have come to beare witness with him. I will bringe with the indremente of two Physicians of Verona, in whose dominion this noble bath is, concerninge the properties and vertues of this bath.

Marcellus Medicin of Verona:

The Calderan bathes are good for all diseases which come of moisture as are the diseases of the joyntes comming of a waterye cause.

They are good for all the diseases of the kidneies

- They keepe all colde and moyet aparte.
- They are good for the bursting of the privie members.
- They are good for imposthumes and olde sores.
- They are good for a moyet or water in the Stomack, for they strengthen it.
- They are good for hardness of the milke called of some the caked in the udder.
- They are good for the breast, for they enlarge the Conduits, and make more room for the breath.
- They are good for the Head ache.
- They are good both for the waterie and windie discharge.
- They are good for the synewes in taking awaye crampes, and the ache that commeth of them.
- They cleanse the skinn from all kindes of scabbies, scurves, moles, mauls, spots, marks and pockes, and from both the white morrow and the black.
- They waste awaye the unsupportable overflowing humors that fall into the milke and liver, and increase diseases there.
- They are good for fallinge downe of so much moisture into the mother, and helpe to make women fruitful.
- They are good for paynes in the small guttes.
- They are good either to be dronken, or bathed in for them that have false or privie creeping wounds called fistules.

The water of the bath is good to purge the verrey both
taken in at the mouth or veneth in a cluster.

The bathes are good for them that pisse blood.

They are good for the hardness of the pappes.

They are good to be drunken for such women as cast
theyr children before the due tyme, and if they wil
swyme in the bathes, they shall have the lyke
helpe as they have of drinckinge of the water.

The water is good to be drunken in the beginninge of
a reume.

They kepe a man yonge like and lustye that drinck-
eth evere yeare XV. dayes at the feste of these
bathes.

They are good for the burstinge, for the dierynes in the
head, for the growynge on soothside of the eares, for
pockes, and for the itew of nature.

Although they be evill for the payne of the joyntes
of them that have the French pockes, yet for all
that it is knowen by experience, that they are
good for the outbroken sores of it, if a man bathe
hymselfe in them.

Let men use these bathes from the middert of Julye
unto the ende of Auguste.

63

Of the manner of usinge the same Caldcran. Bath out of Uleardus.

The manner of usinge of this bathe is either to go downe into the water, or to drincke it, or to have it poured upon a man, or by provoking sweate by the vapours of it.

But as for the sweatinge that cannot be, because the water wanteth heate to provoke sweat wythall, because the yron beareth such rule over the salpeter and limestone?

Pouringe of water upon anye membre or bathing of it wyth sponges or warme clothes, may be well done if a man will heate the water, and make it so warme as is meete for that purpose. Ye may bathe the syke parte with warme clothes a good while, and afterwarde take a sponge dipped in some thynge hotter water, and let it lye a good while upon the place untill ye thinke that the water beginneth to be colde, then dippe it in warme water agayn, and thus maye ye do iij. or iiij. tymes, or often as neede shall require. And when ye leave of bathing, drye the syke place well and laye a warme cloth upon it.

The seconde daye or thyrde that a man is commed to the bath and rested well there, he maye at thre of the clock (after the Italian tellinge of heures) enter

into the bath, and there tarye an houre or a littel more or
 lesse, accordinge unto the strengthe of the patient, and the
 nature of the disease, even untill the sicke man perceyve
 the endes of his fingers to be kintled or wrinkled. And then
 let him go out, and be dryed wyth a metelye warme cloth,
 and after that let him reste in hys bed the space of an
 houre, and then let him dine. And so likewise two houres
 before supper he maye go into the bath and do likewise,
 and go to supper, and at dewe tyme after go to bed.

The next day after ye have ben in the bath, then
 may ye drink at divers tymes ij. poundes, but not with
 one breth or ij. as some use to do. But ye muste take it
 in by litle and litle, and walke and exercise your selfe
 in the taking of it, and after iiij. houres ye maye go to a
 table diner, and ther eat of good meates, and care of di-
 gestion. And the same maye ye do before supper, aduse
 tyme goynge betwene.

The next day after that ye may go into the bath
 agayn, as ye did before and so by parting of tymes and
 courses, after this maner ye maye continue XV. dayes
 or more, or at the most XX. dayes. But it is better to con-
 tinue XV. dayes or more. But because they water have
 inge but little salpeter and lesse brimstone, it turneth
 hot much: yet saying that it is somethinge coolinge, it is
 better to go forward in the basking, then in the drincking.

of the water. But both the wayes are good for the afore-
named diseases.

That ye will continue in the drinking of the water,
ye must drinke so long, until the water come out, be as
clear as it is receyved in.

If that it chaunce that the patient be not holpen
of his disease the first tyme, let hym come the next
yere agayn, and he shall see marvelous working.

When as ye returne homeward from the bath,
whether ye go or ryde, ye must take easye journey, and
eat at due tyme good meat and easye of digestion, and
chaunge your meate well, for that helpeth much to di-
gestion. Ye must exercise also upon the day tyme.

Let your wine be whit, but not sweete, and be cer-
tain dayes let it not be mingled wth the water, & tyme
about viij. dayes. But if it be to thumpe, then laye
for a certayne tyme a peece of bread in the wine, and it
will delay the thumpe and heat of it. For bread is the
bride and chayne of wine. And when as these viij.
dayes are passed, then maye ye use your old accustomed
wyne agayn.

The yokes of freche eages, are good and holcome
meate for you at that tyme.

After your meate ye must rest you a good while,
and be bre meat again, ye must walke in an even ground
until ye be fullye weye.

Your supper must be but light of boyled chicken.

After that XV. dayes be passed, then maye ye eat veal and wether fleche, sodden rather then rosted, and such other good fleche.

Ye may use both at dinner and supper the broth of a chicken wylh supper put in it.

Wash your handes for thye tyme wylh white wine, and beware that ye touch no colde water.

Beware that for the space of a month, ye eat any other meate then these above named.

Forbeare from all fruite, from all puluer, as beanes, peasen, and viche lyke, from onyones, leakes, garlick, from all sharpe spices and from vinegre.

Forbeare also from coole, pigges, and all baken meates, and especiall ye from the crueller of pyes and pastyes, and tarter and such lyke.

For the same space ye muste kepe youre selfe from the companye of all women.

67

The properties of all bathes wherein Iron
is the chiefe ruler, and especially of
the Calderan bath, out of
Antonius Truanellus
a Physician of Verona
nere unto the Calderan
Bathes.

The Bathes where as yon beareth the chiefe rule and
stroke are good for the fallinge of the heare, for the run-
ninge sores of the heade, for the scabbes, for the tepe, and
for all the coulres of the skinne.

They are good for all moysture that is aboute the
skinne, for the evil smell of the bodye, for windye swell-
linges, for bladder in the skinne, for itchy sores, for
sores or botches, for small wheales, for ysch, and for
stinkinge and moyste botches.

They are good for the hardness and upstowynge of the
mitte.

They are good for all the diseases of the joyntes, for
the stiffeninge of the synewes, for crampes that come of
moistnes, for nummes, and the unfeelinges or stupors
of members.

They are good for the moystnes of the heade, for the

downes of the head, for mattery and running eares, for
loose teeth, for to much spitting, and moistnes of the
mouth.

They are good for a moist and watery mother, for the
falling of the mother, and for the overmuch flowing of
the flowers.

They are good against perbreakeing, against colicume-
nes of the stomack, against the fluxe, against the falling
of the fundament.

They are good for them that are weak in doynge the
office of encreasinge of mankind, and for them that can-
not make water well.

They are good for the kidnes that are much weakened
and are to wolde, for the thickninge of blood, for the soffering
of the bladder, for the scab of the bladder, for the strangury
and the burninge of the water, for the offe makinge of water
so much, called Diabetes, for the issue of man's nature, for
the Emorodes.

They are also good for to strengthen a place that hath
ben broken, and to make it growe faster together, then
it did be fore.

They are good for them that are shortwinded, and for them
that have drawynge, and payne in the bellye.

Nowe after that I have brought the sufficient
witnesses to prove that the Caldeman bath hath the
properties above written, supposeinge that no man will

conte anye more of it that hath bene alledged. I will
tell you the properties of one other notable balne in
Italye not farr from the University of Bononye.

Of the bath Porret.

The bath of Porret is in the countie of Bononye,
whych is the Popes towne, and a famous University. The
bath is about Xj. Italian miles from this citye, in a
wilde place nere unto the Pistorian alpes or high moun-
tagnes. By reason whereof the place is so colde that
men must use it not before the XV. of Iulye, nor latter
then the first of September. The mine or vayne that this
bath runneth thorow or over, is alume with some brim-
stone; and not without salt and salpeter. Gentilis also
sayth that this bath is aluminie, but he maketh no
mention neither of brimstone, nor of anye kinde of salt.
Livoncorola by reporte telleth that the cheefe mine is
alume, and that it is not without brimstone and salt
and salpeter. Ugalinus writing of this bath, sayth,
that he will not holde that this bath is aluminie as
other do affirme and write, but because he sheweth
no sufficient reason of his dissention from other, being
more in number and better learned then he, I dissent
from him. Menquius Faventinus rekeneth that
alume beareth the cheefe mine, and that next unto him
brimstone.

The properties of this Bath.

This bath is good against the unmeasurable runninge out of the Uinoides.

It is good for the white flower and the red to stop them.

It is good against vomiting and losse of the Stomack.

It is a good remedy for them that are cumbered off with too much sweating.

It is good against all diseases of the eynewes, coming off too much filling or stopping with too many humors.

It is good for moist mothers, and Gentilis sayth that he hath good experience, that it is very excellently good for women that are barren to make them shortly after to conceive.

It is good for the stoppinge of the liver and the milke, and of any veine in the hole bodye.

It is good for the stone, and the paynes of the lynes, the humatike matter scoured first awaye.

Other writers gave a great deale more of properties unto this bath then I have rehearsed, but because divers learned Physicians do speake against the great number of ventres, that the Bononians give unto these bathes, I will rehearse no more then such as all learned men doe agree that it hath.

The manner of usinge this Bath.

This adoe must ye hope it ye will go into the bath of Bonet. After that ye are commed to the bath of Bonet; ye must rest you well all hole daye, and do nothinge concerning Physicke all that tyme.

Upon the second daye about the risinge of the sunne, go to the bath and drinke vij. ciathes of water, whyche shall contayne two small pottes. A ciath as Agricola sayeth holdeth after moyste measure, an unce & an halfe. When ye have drunken out your premaned measure, then go home to yourne inne agayne, and walke byther and byther, and so do ye in the space of an houre. In the meane tyme ye shall avoide the water that ye have receyved or els a great parte of it. When the houre is passed then come to the bath agayne, and drinke iiij. ciathes and an halfe, then stand or rest after that the space of iiij. houres, and then go to dinner. viij. houres after dynner take a light supper, and an houre and halfe after supper go to bedde.

Upon the next daye Colwynae, whych is the thyrde daye after the sunne be risen, ye shall drinke two pottes of water conteyning ix. unces by water measure, and from that tyme in the space of an houre, ye shall stande, and afterwards shall ye enter into the bath, if it be not so colde, and in it shall ye stande one houre. And when ye come out, ye shall go to bed, and cover you

mechelye well wyth clother, but ye maye not sleepe, and ye shall see whether nature will aspaye to sweate or no. If that ye do sweate, make your bodye beduyed wyth warme clother, and an houre after that, let thyre clister be ministred unto you.

Take of the water of the bath one pound and an halfe, two unces of honye. Three unces of sallot oyle, of salt two drammes. Put all these together, and put them into your bodye.

After that ye have avoyded out the clister, then go to dinner, and at convenient tyme go to supper, and let your supper then be longer then it is upon that daye that ye drinke so much water. And thys order shall ye kepe as longe as ye be at thys bath. That is to witt, to drinke upon one daye at iij. tymes V. hottes of water and the other daye ye must drinke two, and go into the bath if it be not colde. For I saye if it be colde, as moste commonlye it is, ye shall let it alone, and take the foresayd clister. And so in no wyse that ye leave the usinge of the clister, for doubtles it doth more good, then the drinkinge of the water doth.

And thys order must ye holde for the space of twintye dayes.

After that ye have dronken iij. dayes of the water, cause this ointment followinge to be made for you, of some learned potecarye.

R. Olei de Absinthio } *ar. 3/4*
Olei de Spica }
Olei Martichini }
Gallie muscate }
Caruophyllorum }
Macis } *ar. 3i*
Galange }
Careil }
Ameor }
Coralli rubri } *ar. 3/4*
Coriandri preparati }
Cere albe. q. s. fiat unguentum molle.

Anoynt your stomack wylh this oymment an houre before supper, and let it be layd on wylh a warme hande.

And because your stomack shall be oft in great danger at diuerse tymes ye shall by myne aduise sprinkle this powder vpon your meate, and put it into your sauce whyche ye shall use.

Take of good and chosen cynamome two drammes.

Of ginger two scruples.

Of clober, of clary rōde, of fenel rōde, of eche one scruple.

Of read sandew one dram.

Of saffran halfe a dram.

Beate all these into fyne powder, and cast it vpon your meate, and at some tymes take a little confect of anise rōde before meate, and coriandre confite after meate.

Let your drinke be small white wyne

Let your meat be chickens, kiddes flesh, or wethers flesh.

Let your bread be one daye or two dayes olde.

Ye must eate no other meat then I have shewen of, nor if ye wil eate a coste egge or a hatched egge.

Beware of rawe herbes, fyrtye and fyve, bitter milke and chere, and Rom pie and particurates and all un-leavened breade.

The most of all this that I have reviewed of this bath, I have taken out of Diaverius. It that followeth is taken out of Virgo Senensis.

The mine or vayne of Ponetta, belonain unto the lordship of Bonony, that is best known, is cald petrificall, for the part of it is saltish and a litle binding, it hath also some brimstone.

The chiefe help that a man can get of this water, is most openly perceived in healinge of hematiquie diseases, and in amendinge of tough and grosse humores.

Because it is surely known by experience that this water shortly after that it is dronken, enteth into the veynes, some rules had neede to be kepte at suche tyme as it is dronken.

Where as salt peter by it selfe is not able to purge strongly, ther muste be muche of this water taken before it will purge. (But ye must whilst ye drinke of

this water, forbear from al other commune water, because it hindreth the digestion of the other, from al the beere, from pachtie cūster, and al other taken meates.

There was one of Bononye, named Thura, whiche wrote that so much of this water ought to be dronken before meat, untill it come forth cleere agayne as it was receyved other by the water vessels, or by the tūcament, or else by perbreakeinge, but that oughte not to be done that he counsellied. But so much of the water is to be taken as wil purge a man of sufficient helth & complexion vij. or viij. tymes. Let them that are weaker take according unto theyr nature so much as shall be enough for them.

If this water be taken in a sufficient quantite, and purge them, it is wel, but if it purge not, then make clisters of the same water to purge them.

Aboute thre houre after that ye have avoyded oute the clister, ye maye take a colder dinner. But if the water worke wylhout a clister, if ye be not verye weake, go into the bath that the parte of the water, whiche is entered into the vayne may be melted & dissolved awaye.

Continue halfe an houre in a warme bed after that ye have bene in bath, and then be well wyshed & dried wylth warme clothe, and after an halfe houre put on your clothe and go to dinner. After dinner if that ye thinke that youre legges be heave by the reason of the

abusing of the water therein: enter into the bath agayne the same day before supper. And if. home after supper go to bed and slepe if ye can, the space of vij. houres. And if ye sweate, wype it wel off, and in anye case beware of colde.

If that ye made with your purgation, then reite you two or thre dayes. After that begin offren to take your water, earlye in the morninge as ye did before. And let the foresayd rules be kepte. And upon those dayes wherein ye take not the water, go every day in the morning into the bath, and continue there for the space of halfe an houre, and afterwarde go into a warme bedde, and wype and drye your selfe well, and afterwarde eate and drinke as ye were taught before. If the water when it is taken do not worke nether by the stole nor makinge of water, within the space of thre dayes, then take a clyster, and after that go into the bath, and tarye in it halfe an houre, then go into your bed and drye your selfe wel. And after thre dayes, take the water agayn, and kepe the same order that ye kept before.

Ye muste tarye so longe in the bath of Porret untill ye have dronken of the water. vij. or viij. tymes.

Let your meates be easye of digestion as chikens, and mutton of wether, & such lyke holcome meates.

All the tyme that ye are in this bath, ye must take heed that ye touch no commun water, because your waynes are not yet wel ryd of the water of the bath.

- Certain generall rules to be observed of all them that will entrie into any bath or drinke the water of any Bath.

The counsell of wise and learned Physicians is, that ye should not at any tyme go into any bath to seke remedye therein for any sickness, excepte it be such one, that almoste the learned Physicians dispayre of the healinge of it. If God hath smitten you any disease, before ye go to any bath, for the healing of it, call to your remembrance, how oft and wherein ye have displeased God. And if any notable synne come to your remembrance, occupye the same no more, but be earnest the sorre for it, and aske God mercy for it, intending and promising by his mercy and grace, never to fall into that synne againe. This counsell is agreeable with that which is written in the xxxviij. chapter of Ecclesiasticus in this maner. My sonne in the tyme of thy sickness saye not, but that thou praye to Almighty God, for he wil helpe the leave of all thy synninge, and shewe out thy sinneight. Lander, and cleage thyne herte from al synne and deat almyce, and then geve place to the Physician, and let him come unto the as one that God hath sent unto the; And a litle after he doth playnly declare, that sickness cometh for the punishment of sinne, where he sayeth. He that will sinne againe his water, with to fall into

the hands of the Physician. As Christ in the V. of Joh.
doth also meane when he sayeth unto the blinde man
whom he had healed: Go and sinne no more, lest worse
things yet chaunce unto the. Howbeit we maye not judge
a man to be a greater sinner then other, because he is
often sicke then the commun sort be. For God sendeth
unto good men oft times sickness, not for the synne that
they have done more then other men: but to kepe them
in good ordre that the fleshe rebell not agaynst the spirit.
For if that manye infirmitie had ben a sure token, that
a man were a great sinner, then should Timothy which
had manye infirmitie and sicknesses as Paul writeth, ben
a verye great sinner. But he was not so, Therefore that
argument is not true.

But whether sickness come for to punishe sinne, or
to holde a man in good maner and obedience, all sicknesses
commeth of God. Wherfore for what ever cause it com-
meth of, be fore ye aske anye helpe of any worldly Phy-
sician ye must make your prayer to almighty God,
as the good King Prechius dyd, and it shal be mete for you
to be healed, ye shall be healed as he was.

Then after that ye have confessed youre self unto All-
mighty God, and to such as ye have offended, in the name
of God axe counsell of some learned Physician who is
sent of God, and not of some selfe made Doct, who is onely
sent of hys selfe. If he usinge all the lawfull meanes

commonlye wont to heale such diseases as ye are sick in, and yet ye heale your selfes better, then shall it be a good tyme to go to the bathes, as to the hot ones.

But before ye go to the bathes, in any wyse ye must go unto some learned Physician, and learne of him by the helpe of your feelinge, what complexion ye be of, and what humor or other thinge is the cause of your disease, and by his advice maye ye go unto suche bathes, as he shall thincke most mete for your disease, and there after by counsell use suche diet, as shall be most fitt for your complexion and sickness.

Let no man enter into any bath before his bodye be purged or clensed once or twyce after the advice of a learned Physician. For if anye man be unprepared and unpurged to the bath, he maye fortune never come home againe, or if he come home, he commeth home worse commonlye with a worse disease then he brought to the bathes with hym.

Ye maye not go into the bath the first day that ye are commed to it, but ye must rest you a daye or ij. and then go into the bath.

There is no tyme of yeare that is more fitt to go into the most part of all bathes, then are the moethes of Maye and Septembre. (But the springe tyme is better then any other tyme is.)

The best tyme of daye is an houre after the arising of the sunne, or halfe an houre. But before ye go into the bath, if your disease will suffer you, ye must walke an houre, or at leaste halfe an houre before ye go into the bathe.

But ye must at no tyme go into the bath, except ye have ben at the stole either by nature or by crafte. Ye maye take a suppositorie or a clister, and, for a great neede Savonarola suggesteth piller. But he will not suffer that so that is so purged, entre into the bath for the space of xiiij. houres after. The same also would at the best everie bathe shoulde have a stole once in three dayes.

Wherefore if that anye man be harde of nature, and can not well abyde suppositories and clisters, he pardoneth the patiente, if he be once purged or go to the stole once in three dayes: whiche thinge scarcely anye other writer that I have red, will do: neither would I counsell to differ the going to stole so longe, if there be anye meanes possible, to make a man go to the stole without his great payne?

If that ye be counsell'd to go twyce on a daye into the bath, ye must see that ye go not into it before vij. houres be past after your dinner, and tarye not so longe in it after none as ye did before.

The commune tyme of taryinge in the bath, is communelye allowed to be the space of an houre, or more or lesse, according unto the nature of the bath and patient.

Let no man tarye so long in the bath till he be fygnte or weyke, but let hym come out before that tyme.

Ye muste alwayes go into the bath wylth an emptye Stomack, and as longe as ye are in it, ye must netther eate nor drinke, savinge that for a great neede require the contrarye. Then some graunte that weake persons maye eate a litel bread stieped in the iuyce of Pomegranate, Berberies or Carbes, or in the syrope made of the same.

Some Physicians suffer a man that cannot abyde hunger so longe, to take or he go in, ether two spoonfulls of Ravyne, well washed often tymes, wylth two partes of water, one of wine, or so much of delayed or watered wyne as muche as can be holden in a spoune, or a fewe pinner scdden or stieped in water, or two spoune fulls of crumes of bread, washed oft tyme wylth water and wyne, tempered as I told before; or a toost put in to suche water. But let no man drinke in the bath, excepte he swomme in the bath, or be in danuaer of swoomyng, or els ye muste all the tyme that ye be in the bath, absteyne from all meate and drinke.

As longe as ye are in the bath, ye must cover youre head well that ye take no colde, for it is very perillouse to take colde on the heade in the bath, as diuers reasons maye be made to prove the same.

When ye come oute of youre bath, let that ye cover your selfe very well that ye take no colde, and lye.

of the water of your body with warme clothes, and
go by and by into a warme bedde, and sweate there
if ye can, and wype off the sweate diligently, and
afterwarde ye maye sleepe: but ye muste not drinke
anye thinge untill dinner tyme, excepte ye be verye thyrste.
Then maye ye take a litle sugar Candye, or a fewe Rasins,
or anye such like thinge in a small quantitie that
will slake thyrste. For Galene in the fourteenth of
methodo medendi commaundeth that a man shall not
eate nor drinke by and by after the bath untill he
hath slepte after hys basking.

After that ye have sweate and slepte inowh, and
be cleerlye delivered from the heate that ye had be-
fore in the bath, and afterwarde in the bed, then maye
you rest and walke a litle, and then go to dinner, for by
measurable walkinge the vapours and windynes that
is caughte in the bath, is driven awaye.

If the patiente can not walke, then lette him be
rubbed lightlye, and if he can suffer no rubbinge, then
at sometymes were it good to take a suppositorye
either of the roote of a beate with a litle salte upon
it, or a suppositorye of honye, or a suppositorye of
floure de lize, or of salte bacon, or white rope.

After all these thinges, then shall ye go to dinner,
but ye must nether eate very much good meate, nor

Beware that in no wyse ye drinke any water, and especially cold water. And so should ye forbear from all things that are presently cold, namelye when ye begin first to eat or drinke. Let therefore your both meate and drinke be in such temper, that they be not colde but warme, least when as ye are hote wylthin by your bathinge and sweatinge, the colde stricke sodenly into some principall membre and hurte it.

They that are of an hote complexion, and of an open nature, and not well fastened together, ought not to tarye so long in the bath, as other ought that are of colder and faster complexion.

If that anye man betwene mealtymes be vexed wylth thirst, he maye not drinke any thing, saving for a great neede he take a littel barley water or water bodden wylth the fourth part of the juce, ether of some or middel sweete pomarinate wylth a littel suger. A man may use for a neede a littel vinegar wylth water and suger, if ye have no disease nothel in the synewes nor in the joyntes.

A man that is ether very weake, or accustomed much to slepe after dinner, an houre and an halfe after that he is risen from the table, he may take a reasonable slepe.

All the tyme that a man is in the bath, he must kepe hymselfe chaste from all women. And so must he do a moneth after, after the counsell of diuers learned Physicians, and some for the space of fortye dayes, as

Pantherus and Alcardus woulde, namelye if they come oute of the Calderan bath.

It were that in every .xxliij. houres the bath should be better cut, and fresh water receaved into the pitt againe, so. shall ye sooner be healed, and better abide with the sejourdaye ~~and~~ abiding in the bath.

It is more meete for them that have any disease in the head, as a catarrh or rheum, coming of a colde and moyete cause, and not very hote, for them that have palsey, or such like diseases, that they cause a bucket to be holden over theyr heades with an hole in it, of the bignes of a mans littel finger, aboute .iiij. fote above theyr heades, so that by a hose or a pipe made for the purpose, the water maye come downe with great might upon the mound of the head, if they have the catarrh, and upon the nape of the neck if the patient be sicke in the palsey or anye such like diseases.

The claye or groundes of the bath is better in the forepaye, then is the water alone. It is also good for shonken, swelled and harde places, and for all olde and diseased places, which cannot well be healed with other medicines. The maner is to laye the groundes upon the place, and to holde the same agaynst the hote sunne, or a warme fyre, untill it be somthing hard, and then to washe awaye the foulness of the claye with the water of the bath. This maye a man do as oft as he list.

Some Physiciannes counsell that betwene the bathings, when a man is twise bathed upon one daye, in the tyme that the patiente is oute of the bath, to use this plasteringe wyth the claye. But if the person be anye thinge weake, I counsell not to goe twise into the bath, but either once, or else to be content onelye wyth the plasteringe of the mudd, or groundes of the bath. It were good wysdome for them that cannot tarye in the bathes longe, or cannot be holde in so shorte tyme as they maye tarye at the bathes, either for heate or colde, to take home wyth them some of the groundes, and there occupye it, as is afore tolde.

There are certayne learned men, whiche reken that the hote breth or vapors, that riseth up from the bath, is much more mightye then the water of the bath is, and it is true. Therefore it were mete, that they which have anye dropsey, and specially a tympanye shoulde sitte over suche a place of the bathe, that they myghte receyve into the mayste diseased place the vapors of the bath, either by an holed bounde or an holed stole, or by som other such like maner of thinge well devised for that purpose.

For anye pore man by the reason of the heate and drynes of the bath cannot sleepe enough, let hym eat Lettice or Orsellayne, or the seedes of poppye called Cherboule in some places of England, or let hym eat sugar and poppye seede together: let this be done at night. He maye also if he can not gette the foreward thinges, use the violet leaves

and mallower, and bath the uttermost partes wylth the water that they are rodden in. There are remedies for poure olke that are not able to have a Physician wylth them to give them counsell. Lette the ryche use suche remedies as theye Physicians shal counsell them.

If any poure man be vexed wylth an unmercifable thyght, let him take a littel barley and sette it long, and put a littel sugar unto it, or let him take the juyce of an Oreme, and take a littel of it wylth a littel sugar.

If any poure man catch the headache, let him take a littel Momeclade if he can get it, or coriander com. riles, or if he can get none of these, let him take the white of an egge, and beat it wylth vinegre and rose water, or wylth the booke of violettes or night shade, or wylth any of them, and a littel vinegre, and laye them in a cloth unto the temples of his head and for head.

If any poure man be burned to much, let him take a chister made wylth malcower, beates, and violet leaves, or let him sette prunes longe wylth barley and resynes, and put awaye the stone, and eate of them, or let him use euphorie, somtyme made of the rootes ether of betes or floure de lice, or of whyte rope, or of salt bacon.

If any man sweate to much, let him use colder meates then he used before, and vinegar, verjuice, let them also eate shepes fete, and calves fete wylth verjuice & yonice.

If any man have the burning of his water when he maketh it, let him an houre after that he is commed forth.

The bathe, anoynte his kidneyes wyth some colde oyle =
ments, as is *Infigidans* Galeni, or if he can not come by
that, sette hym bethe violet leaves, poppye heade, Rasin,
Liquore and Malower together, steyne them and put some
saue to the broth, and drinke of it a draught before supper.

If anye man be troubled wyth the rheume which he hath
caught in the bath, let him perche or bristell at the tyre
Nigella Romana, and holde it in a cloth to his nose, or let
hym set cuppes or booyng glasses upon his shewes with-
out anye scotching. And let him drinke warden water with
barley, and wyth a littel sugar.

If that a man have an evill appetite to eate, let hym
use the syrope of ryber or berberis, or the syrope of summe
grapes, or use verjuice and vinegre to provoke appetite in
due measure and nowe and then, if he can get it, let hym
take a littel Marmelade, or of the syrope of Minte, or of
Hornwoode Romaine. There have I written for poure
folke. There that are rycke by the advyse of the yre
Physicioner, maye have other remedies inough agaynst
the forenamed tofaller, that chaunce in the tyme of their
bathing.

If thou be rid of thy disease by the bathing, offer
unto Christe in hye prynces members, suche offerings of
thanker giving, as thou mayest spare, and geve hym
hartye thanke, both in worde, minde and deade, and synn
no more, but walke in all clennesse of lyfe and honestie
as far as thou shalt be able to do, as long as thou live after.

But if thou be not healed the first tyme, be patient and live virtuously untill the next bathing tyme. And then if it be to the glorie of God, and for the most profitable, thou shalt the nexte bathing tyme be healed by the grace of God of whom cometh all health both of body and soule.

Some if they be not healed whilse they are in the bathing, crye oute both upon the bath whyche healeth manye other syke in the same disease, that they are sick in, and the Physician also that councelled to come to the bath. Such men must learne that they must not appoint God no tyme to heale them by the bath. And that when as the bath hath dried up, and wasteth up by sweatinge and subtill thoroowe blowinge the evill matter of the disease, that it is not one dayes worke or two to make good humours to occupye the place of such evill humours as have bene in them before.

Therefore let suche be patient, and for the space of a moneth kepe the same diet that they kepte in the bath, and if God will they shall have theyr desyre. But not onely there, but all other that are healed for a moneth, at the least (the longer the better) must kepe the same diet that they kept in the bath, as touchynge meate and drinke, and if it be also from the use of all wyemen.

When as ye go homeward, make but small journeyes,

and beware of surfeiting and colde, and when ye are at
 home, use measurable exercise daylye, and honest mylke
 and pastime wyth honest companye. And beware of
 surfeiting in anye wyse, and of anger, and of to muche
 studye or carelesnes.

E. S. N. S. I.

Thanks to God for all his giftes.
 Amen.

Turnerus Gulielmus apud Worpeth in agro
 Northumbrensi in lucem editus, et Cantabrigie ductus
 Auctoris Latineri, emenso philosophicae studio Medicinae
 studio se addixit, et socius collegii Sionbroch. electus
 fuit. Parker. Schol. Cantab. Deinde ad Theologiam sua
 studia convertit, et totam fere Anagiam peragravit, in
 pacis et civitatis verbum Dei, secundum dogmata
 Lutheri, praedicans. Quapropter carceri mandebatur,
 et postea exinde liberatus in Italiam se proripuit, ubi
 Senae Doctor in facultate medica factus erat, deinde;
 vivente Henrico VIII. Basilea Argentorati, Bonna,
 Colonia, et in aliis Germaniae civitatibus docuit. Invenit
 vero Edwardi VI regno in patriam reversus, praebendarius
 de Botevant in ecclesia cathedrali Ebor. canonicus
 Minderworiensis, et A. MDL decanus Wellensis renunciatus
 erat. Ordinabatur presbyter A. MDLII. 21. Decemb. Recit.
 Wydley. Circa haec tempora incorporabatur Medicinae
 doctor Oxoniae, et Edwardi ducis Comenel. Domini
 prosectoris medicus factus: unde Thistola episcopi praefixa
 Nominibus Herbarum, etc. data est, fidei huiusmodi
 Aenae at Lyon AD. MDXLVIII. 15th Mart. Tempore
 Edwardi VI, vel sub principio regni Mariae, membrum
 erat domus inferioris parliamenti. Spiritual. Ch. sic.
 f. 6. et f. 446. Temporibus Mariae iterum ad

exterior hujecit, et in Germaniam primo inde Romam,
et tandem in Basilicam contendit. Extincta vero Maria
patricia et dignitatibus restituta erat. De eo in M. c. c.
An. Intro. Miscell. V. ita: Hill. Turner, M. D.

"vranus eccl. Hellen. presbyter doctus, reuerens nobilitas."

"Ne. ad prædicandum, coniugatus, nullum habet genericum.

"hater decanatum. Wa & Type in Vita Quindai. 98.

illorum catalogo annumeratur, qui propter habitum A.M.D.L.

a Beneficio Reuocati vel Reuocati erant. Controversiam

crim. reuscitavit per Rōm. scriptum, transcriptum,

et publice divulgatum. Hac de materia. Habitum

reconstruction script The Huntly and finding out

The Cornish Fox, which more than seven years back

son layd among the Bishops of Englande, after that the

And Father had commanded him to be driven out

At the Death of Francis MDXLIII. Duo. and nomine Mil.

Translation. "F. de. de. Henri VIII." "Alphonse" since

The Hymn. *Strepus melanitis* Acn. & *talpidae* in Epist.

contra quicquid. Avium praecipuam, quam apud

Plinium et Aristotelem mentio est. Breuem et

consecratorum Historiarum; adiectis Graecis, Germanicis,

et e Britannicis nominibus ad principem Edwardum.

Coron. MDXLIV. 12mo. P. Prudente admodum, et, si quid ego.

The rescuing the Romish Fox; otherwise called the

examination of the Hunter, devised by Steph. Gardiner.
 The second discourse of the Hunter & the Romish Fox,
 and his advocate Steph. Gardiner. MDXLV. 8vo sub
 nomine Will. Whaughston. R. ded. Hen. VIII. It is not un-
 known unto your prince. The hunting of the Romish
 Wolf. R. pr. There hath been up of late (scilicet Maria)
 12mo a new dialogue wherein is contained the examination
 of the map, and of that kind of Priesthood, which is or-
 dained to say Mass, and to offer up for the remission
 of sin, the body and blood of Christ again. She speaks
 in this dialogue. R. pr. Although it be not belonging
 unto my profession, London. -- 8vo new for ball, wherein
 are contained the names of herbs in Greek, Latin, English,
 Dutch, and French, and in the Apothecaries and herbals;
 with the properties, degrees, and natural places of the
 same. Part II. Part I. ded. Edw. Duci Somerset. Although
 most myghty and Christiane Prince there Lond. MDLI.
 fol. Part II. ded. Thomae dom. Wentworth. It is not un-
 known unto a great. Colon. MDLXII. fol. Antequam hoc
 Herbarium novum eorum, scriptis libellum continentem
 herbarum nomina Graeca, Latina, Anglicana, Teutonica,
 et Gallica. R. ded. Edw. Duci Somers. In a certaine
 little Booke which I set. Lond. MDXLVIII. 12mo. --
 Johnson. in Praefat. ad Gerhardi Herbarium. A
 preservative or triacle against the poyson of Poisoning

lately renewed and stored up again by the furious sect
 of the Anabaptists. Ad Aragonem Latymer. "The
 same thing chaunceth. Lond. MDLI. 12 mo. A new booke of
 spiritual Physick for diuers diseases of the In. B. City
 and Gentlemen of England lib. III. Ad Duce. Hospit. et
 Supt. Right mightie Prince. A. MDLV. 8vo. Liber
 hic falso impressus esse dicitur Roma per Marc.
 Anton. Constantium, alias vocatum, Trauonem
 militum alicuius Typis enim Anglicis expressit
 et in titulo libri sunt quatuor versus latine Gul.
 Turneri ac nobilem Britannum. Vid. Strype in Vita
 Cammer p. 357. Sub finem libri extant preces Danielis
 ex cap. IX. A Booke of the nature and properties as well of
 the water of England as of other Bathes in Germany and Italy.
 Ad Edw. comitem Hereford &c. After that I had bene in
 Itali Colleen. MDLXII fol. MDLXVIII. 2. A new edition
 vicine vni de Bath, Welles Mindor. Treatise of the
 bath at Bath in England. Ibidem. Of the nature of all
 Waters. Ibidem. Of the nature and properties of all
 Mines, that are commonly used in England: with a con-
 sultation of them that hold, that Aconit and other
 small Mines ought not to be drunk, ether of them that
 haue the stone, the Rheum or other diseases. Lond.
 MDLXVIII. 8vo. Of the nature and virtue of triacle. Ibid.
 The rare treasure of English Bathes. Lond. MDLXXXVII.
 4to. Dit per H. Bremer. Lond. MDCXXXIII. 4to. A comely

against gluttony and drunkenness contra Rob. Cocceum
 [auticum] scriptit libellum, dum in vivis esset Edwardus
 rex, clarissimus ille medicus, et doctissimus Theologus,
 epus Eboracensis, in quo illius sententiam de hecatalo originali
 refutavit. Ita Parkhurstus in Epist. M. L. novie. mbi
 425 23. Preface to the translation of the summe of
 divinity by Rob. Hutter Lond. MDXLVIII 12mo. After
 that my scholar sometime and servant Rob. Hutter
 Epistolam M. Parkero inter M. s. coll. corp. Chri Cantab.
 Miscell. l. 867. Praeter hoc librorum memorat & Palen.
 De arte memorativa, lib. 1. Quamvis tam veteris illi. Ad
 unionem dispendium, lib. 1. Non est ignotum huc.
 Transulit Anastas cum notis suis. The abridgement of
 Almo Dispendium, containing the agreement of the
 Doctors with Scripture; and also of the Doctors with
 themselves. In. ded. domino Wentworth. it is not unknown
 to your Lordship Lond. MDXXXVIII 8vo. De Baptismo
 parvulorum, lib. 1. De Hierosolymorum excidio lib. 1.
 Imagines stripium, lib. 1. De piscibus lib. 1. De lapidibus
 lib. 4. De metallis lib. 1. Epigrammata varia lib. 1.
 Gilberti & Onaotii Epitaphium Carmen Toccum ad
 papam pro Joanne Standicio. Urbani regii de nova
 doctrina ad veterem, lib. 1. translulit Anal. p. 1. The
 comparison of the old learning and the new. & Bulstwick
 MDXXXVII. MDXXXVIII. MDXLVIII. 8vo Palcaravi cate-
 chismum, cap. XIX. translulit in Anal. sermone,

Lond. MDLXXII. Svo. *Bibliae translationem cum*
Hebraicis, Graecis, et Latinis exemplaribus confectis et
in multis correxit. Gulielmus noster Historiam Gulielmi
Neubigenis ex Ms. in Bibliotheca Thibensis descriptam
Antverpiam misit ad typographum acium M. Tibium,
qui non modo certa capita a Turnero ipsi transmissa,
sed etiam praefationem ejus omisit, inserendo suam
illius loco. Datur adhuc exemplar Antverpianum cum
M. l. correctionibus Turneri manu factis h. m. — Perum.
Pragmaticarum lib. V. recens seu a Penobius opera Gul.
Turneri docant Welleris, eruti, et in studioorum
usum in tuncem dati, Gulielmo Neubigeni autore:
Cum rerum memorabilium locupletiore Indice, quam
in prior editione conscriptus fuerat. Accedere etiam
Castigationes in priorem editionem, una cum capitulis
IV. quae tam in prior editione, quam in Meltemia ecclesia
exemplari desiderabantur Tho. Aearne App. ad Hemming.
p. 650. 663. etc. Obiit 7 Julii MDLXVIII, et in cancellis
ecclesiae S. Mari Mart street (Bal) vel in ecclesiae
Crutched friar Aynce in Vita Parker 47 sepultus jacet.
Bal. VIII. 95. Aiken. Oxon. 1. 154. segg. Vide Tinner
scriptoribus.

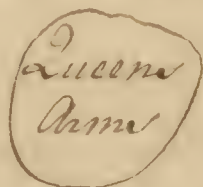
A List of L^d. Turners's Works.

- 1 The Hunting the Romish Fox 1543. under the Name of W^m. Waughton Oct.
- 2 *Uvium precipuarum, quarum apud Plinium &c.* - 1544. two
- 3 Rescuing the Romish Fox. 1545 under the Name of W^m. Waughton Oct.
- 4 The Hunting the Romish Wolf Oct.
- 5 Dialogue abt the Map &c. Oct.
- 6 New Herball in Gr. Lat. Eng. Dutch & French 1551. Two.
- 7 A Preservative ag^t. Tricke ag^t. the poyson of Peragins 1551. Two
- 8 A new Book of spiritual Physic 1555. Oct.
- 9 The Hunting the Fox and Wolf Oct.
- 10 The Book of the nature and properties of Bathes 1562. -
- 11 Treatise of the Bath at Bath. printed wth. the former book
- 12 Of the nature of all Waters, printed with the former one.
- 13 Of the nature of Wines 1568 Oct.
- 14 Of the nature & virtue of Tricke. printed with the nexte Book
- 15 The rare treasure of English Bathes. 1587. Quarts.
- 16 A Comparison between the old learning & the new. 1538. a Translation.
- 17 The Palgrave's Catechism. 1572.
see Date for the rest.

The first and seconde partes of the Herbal of William Turner Doctor in Physick lately were corrected and enlarged with the lately gathered and now set out with the names of the herbs in Greek, Latin, English, Dutch, French, and in the Apothecaries and Herbaries Latin with the properties, deere and natural places of the same.

herunto is joyned also a Booke of the Bath of Baie in England &c. &c. set forth by W. Turner Doctor in Physick.

God save the Queen



Imprinted at Colen by Arnold Berckman in the Year of our Lord MDLXVIII.

Cum gratia & Privilegio Reg. Majest.

Dedicated to Queen Elizabeth.

He says that 10 Years ago he had good knowledge of her most Skill in the Latin! he was then Physician to the Duke of Cornwel. 1550. The Queen helped him 14 times against his enemies with her Letter Patent and restored him to his Deanery of Wells.

complain of a covetous popish printer had printed a Booke of his without his leave -- leaving out his preface and name.

That he had wrote an Herbal in Latin above 30 years ago.
 being then Fellow of Pembroke Hall in Cambridge. where
"I could learne never one Greke neither Latin nor English name
"even amongst the Diviniones of any Herb or Tree such was the
"ignorance in simples at that time —

First part of his Herbal he dedicated to the Duke of Somerset
 hoping for rest and quietness in his old age and defence from
 his Enemies which had troubled him for more then 8 years
 past and kept him from his Booke —

did intend a Booke of the names and natures "of fishes.
 "That are in your Majesties Dominions to the great delight
 "of Noblemen and profit of your Realme. —
 from my House in Crooked Fryers the 5. day of March
 1568.

next follows a Table and names of Authors. —

first part 223 pages. Fol.

then begins the 2 part printed by Birchman 1568

next follows a Table — second part 171 leaves

then follows an Index —

next follows the Booke of Balles. —

In Addition unto the Booke of Balnes —

"Whereas I wrote before in the Booke of Balnes the vertues
 "and commodities only of that Bath of Balne which is
 "the Strete beside St. Johns Hospital. because I had
 "no full Tryall by my own experience with what mineral
 "bodies the other two were mingled and mixed withall. but
 "onlye learned by experience of my Friends — who had by
 "their labour and travayl tryed out that there is some
 "Allum mixed with some Brimstone in the Kinger Bath,
 "and some Saltpeter mixed with Brimstone in the Crope
 "Bath. if it be true that was reported unto me of these
 "two Balnes. but if any man doubt whether they have
 "these minerals in them or no. they may cause them to be
 "Tried and tryed out according to the learning of Philosophie.

next followeth viz^t

a most excellent and perfect Romish Apothecary or
 homely physick Booke for all the greivous and diseases
 of the bodye.

Translated out of Almayne Speche in English by
 John Hollybush.

Birckman
 Printer

Imprinted at Colen by Arnold Birckman in the Year
 of our Lorde MDLXI.

page 9.

who that is become madde wylth sadnesse and heavinge,
 "to him oughte paye be spoken and made merie many thinges
 "should be promised him and some be geven. If it is a man
 "the same ought to be reherched with women, the same
 "avoydeth ahoer. But if it is a woman the same ought to be
 "reherched wylth men, and to their company admittes. the
 "same bringeth them to their minde againe. — 14th leaver.

Next begin the third parte of William Turner Herbal.
 Imprinted at Colton by Iacobus Bickman M.D.LXVIII. —

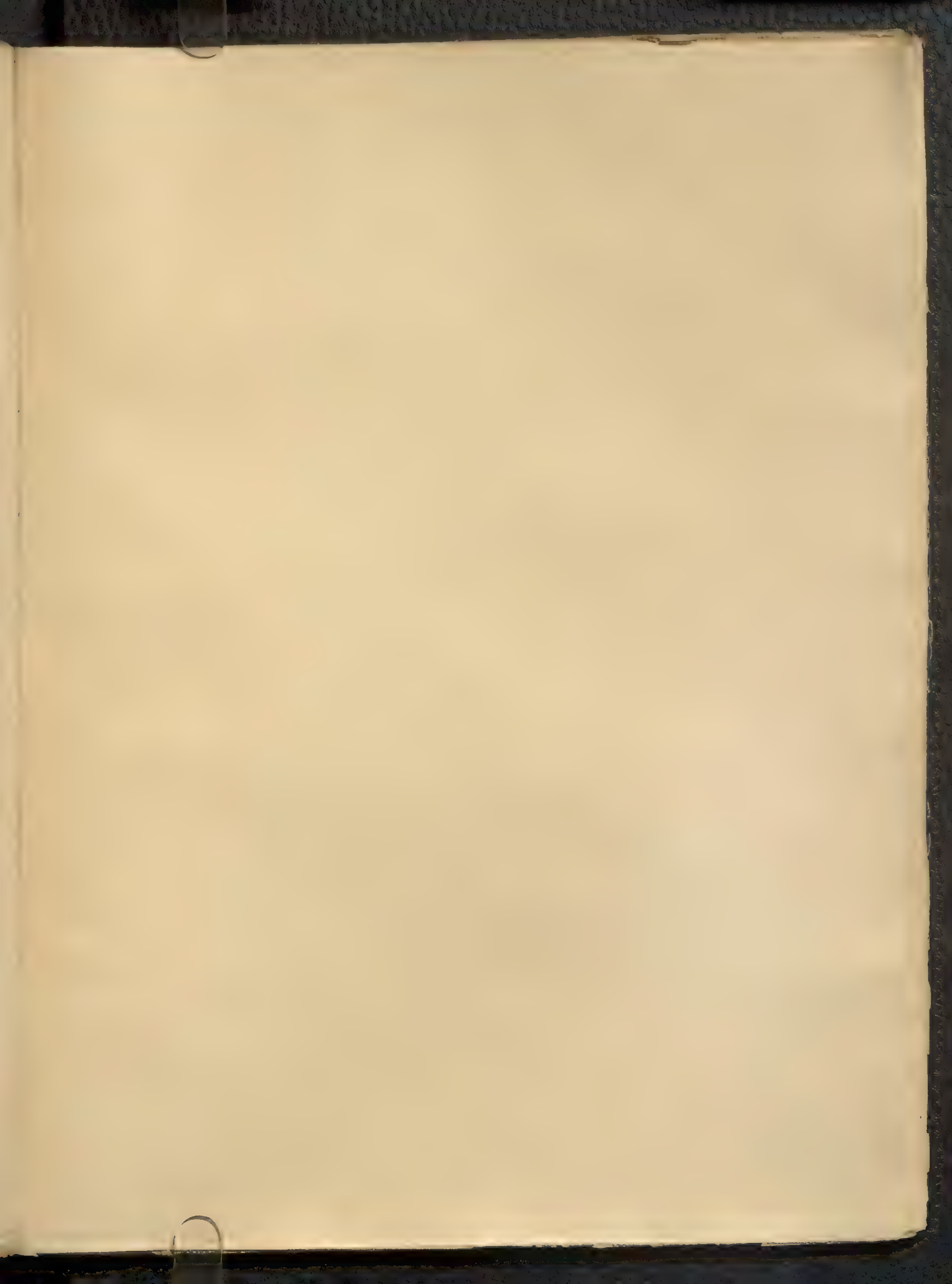
Dedicated to the Company of Surgeons. Dated at Witten
 1564 the 24th Day of June. 84 pages. —

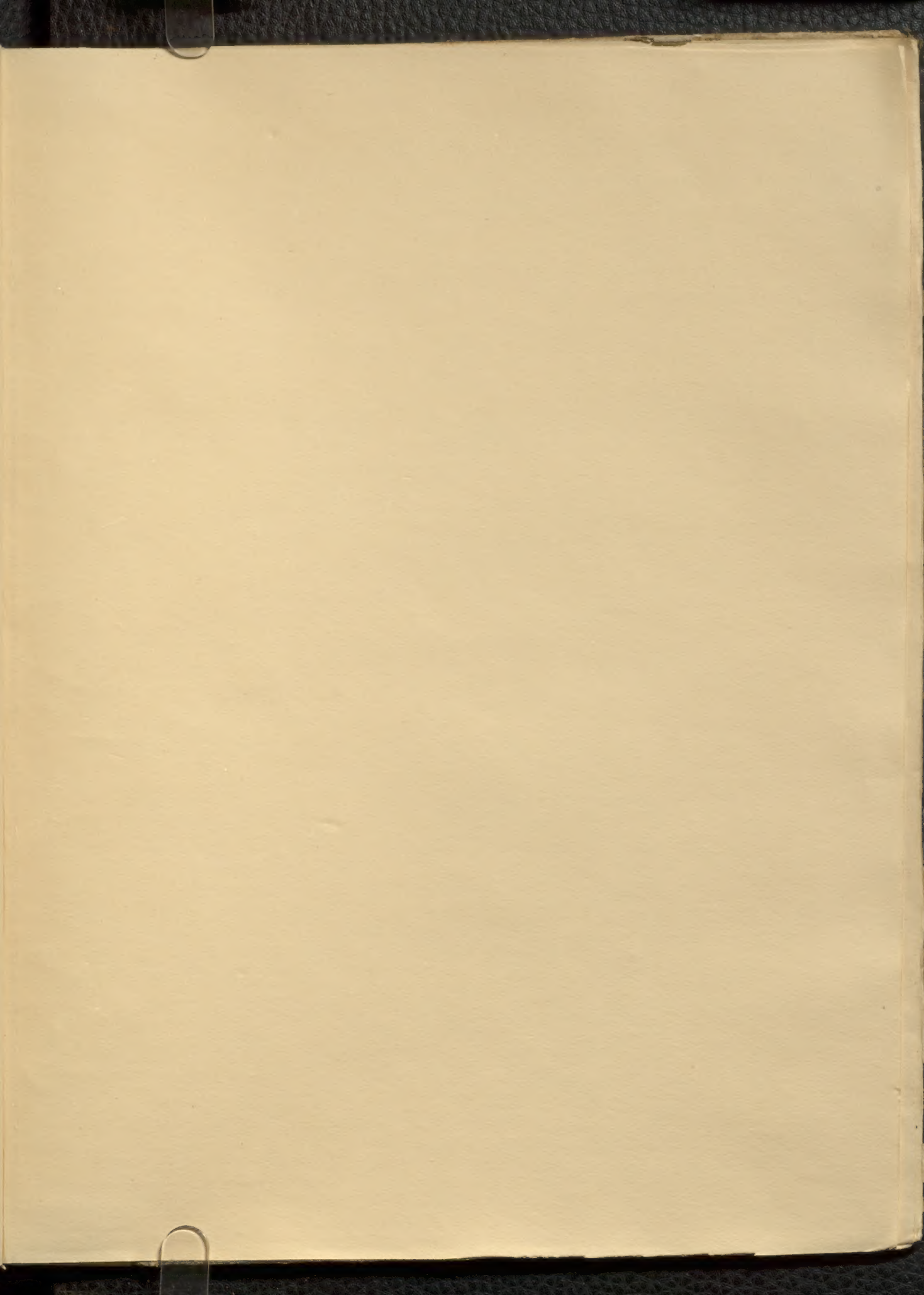
10A-

117 (118)

117 (118)

7. iv. 19





Repaired
(rather flycatcher added)
1928.

to be lettered.

7630 Turner Book of Balthus.

